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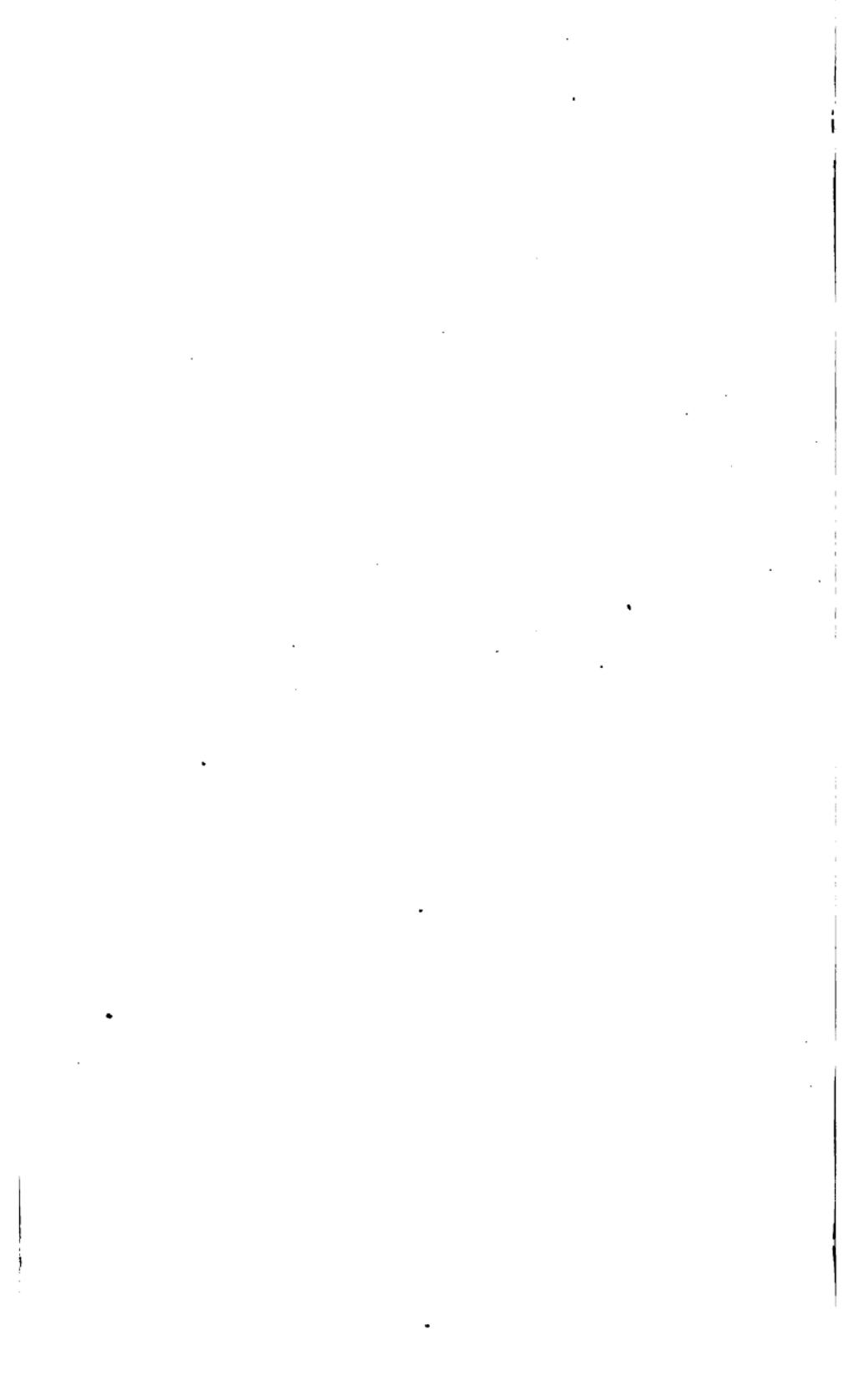
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# GREEK LESSONS:

CONSISTING

OF SELECTIONS FROM XENOPHON'S ANABASIS, WITH DIRECTIONS FOR  
THE STUDY OF THE GRAMMAR, NOTES, EXERCISES IN  
TRANSLATION FROM ENGLISH INTO GREEK,  
AND A VOCABULARY.

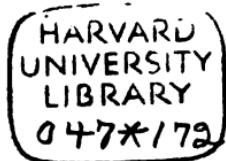
By ALPHEUS CROSBY,  
PROFESSOR OF THE GREEK LANGUAGE AND LITERATURE IN  
DARTMOUTH COLLEGE.



*'Αρχὴ δέ τοι ἡμῖσυ παντός.*  
HESIOD.

BOSTON:  
PHILLIPS, SAMPSON, AND COMPANY.  
1857.

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"The language of Xenophon is remarkable for sweetness, variety, perspicuity, and elegance;— rich without a superfluity of figures, and smooth without sameness and tedious uniformity. His sentiments are such as might have been expected from the most faithful and judicious of all the disciples of Socrates. They are just, elevated, and apposite; and do credit both to his heart and his understanding." — DUNBAR.

"Xenophon's pure strain,  
Like the clear brook that steals along the vale."

THOMSON.

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Entered according to Act of Congress, in the year 1849, by Alpheus Crosby, in the Clerk's Office of the District Court of the District of New Hampshire.

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CAMBRIDGE:  
METCALF AND COMPANY,  
PRINTERS TO THE UNIVERSITY.

## P R E F A C E.

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It might once have been necessary to introduce a work like this with a labored argument to prove the importance of connecting exercises in reading and writing a language with the study of its grammar. Happily for the cause of education, that necessity no longer exists. At the same time, it appears to me entirely obvious, that it is best, in most cases, that the student should learn the first principles of a language from the grammar which he is afterwards to use, and not from a book of lessons or exercises which he will study for a short time, and then throw aside not to be again taken up. No one is ignorant of the peculiar tenacity of first impressions, and of the great dependence of the memory upon local association. It may be added, that, in the gradual work of learning the grammatical system of a language, it contributes greatly to rapid, thorough, and permanent attainment, that each point, as it is learned, should be learned in its appropriate place as a part of the system. Classification thus goes hand in hand with acquisition; and, instead of constituting a separate work requiring additional labor, presents itself as a lightener of the student's toils. For these reasons, the

following work is designed as an accompaniment to the systematic study of the grammar, and not as an introduction to it; and those parts of the grammar which are required in connection with each exercise are referred to, and not extracted.

The Selections for Reading which are here presented have been taken entirely and without change from the *Anabasis* of Xenophon. That the student should obtain his first impressions of a language in its classic purity and familiar prose form will not, I think, be questioned in words, however much it may have been neglected in practice. This becomes especially important, when the reading lessons are made, as they always should be, models for composition in the language.

The selections have been restricted to a single author and a single work for several reasons. It seems undesirable that the student, in his first attempts to read and write a language, should be distracted by diversities of style. In reading detached passages, one often wishes to examine the connection from which they have been taken. This can be done with ease, when they have been all extracted from a single familiar work. For those who will pass from these Lessons to the *Anabasis*, there are special advantages. They will come to the reading of that charming work no strangers, but having already a familiarity with its vocabulary, and some degree of acquaintance with its style and subject-matter. And, as they read sentence after sentence upon its attractive pages, they will recognize many an old friend; and will now obtain that intimacy of acquaintance which, with sentences as with men, can only be got at their

homes. Their introductory acquisitions have now lost that isolated, lifeless character, which is so apt to belong to mere select sentences ; and have become vital parts of an interesting whole. The student leaves his first lessons, not, as too often happens, to forget them, but to repeat them as portions of a delightful narrative. It may be added, that the very character of the *Anabasis* excludes, for the most part, those abstract sentences, which are wont to be the special stumbling-blocks in introductory lessons.

The Notes and Vocabulary, in connection with the author's Grammar, which contains so many citations from the *Anabasis*, will, it is hoped, be found to supply abundant aid and illustration ; and yet, it is believed, not more than is desirable in a work of this kind. It is not wise to harass a student's first essays in a new language with needless difficulties. Upon this principle, I have sought rather to diminish than to multiply the number of distinct words introduced ; and have sometimes chosen to repeat a selection with additions, rather than introduce one that should be entirely new.

To give unity to the student's labors, and to avoid all unnecessary increase of them, the Exercises in Translation from English into Greek have been simply based upon the reading lessons, and require no words which have not previously occurred in these lessons. Indeed the close conformity of the two series will, it is believed, afford valuable assistance in the reading lessons themselves. No English-Greek vocabulary has been given ; because, constructed as the exercises are, it has been supposed that such a vocabulary would not only be useless, but positively injurious, diverting

the student from the proper source of aid, the Greek text. In all cases in which it was thought possible that the student could be at a loss, reference has been made to the page and line where the required word or construction has occurred.

A few **SPECIAL SUGGESTIONS** and **EXPLANATIONS** are subjoined.

1. It is earnestly recommended, that these Lessons should be studied, paragraph by paragraph, according to the following method. (I.) Let the student observe the special directions prefixed to the Notes, and carefully learn the portions of the Grammar there pointed out. (II.) Let him then learn to construe the paragraph, and to parse every word in full according to the table in ¶ 65. (III.) Let him translate into Greek the corresponding Exercises, never omitting to do this before proceeding to a new paragraph.

2. The numbers inclosed in parentheses at the bottom of a page of the Greek text denote the lines upon the page, and are followed by references to the parts of the *Anabasis* from which the selections commencing in each line have been taken. These references are made to book, chapter, and section, according to the common division.

3. By the *Greeks*, *soldiers*, *generals*, and *captains* mentioned in the text will be generally understood those belonging to the army with which Cyrus the Younger made his ill-fated expedition against his brother Artaxerxes; and by the *countries*, *cities*, *villages*, *rivers*, *barbarians*, and *enemies*, those which these Greeks found in their route.

4. Numbers preceded by the mark § refer to sections of the author's Greek Grammar; and those proceeded by the mark ¶, to paragraphs of the Tables prefixed to the Grammar. The letter f immediately attached to a number signifies *and the following*.

5. In the Exercises (pp. 67-89), a few words are printed in Italics, to show that they are to be omitted in the Greek; a few are inclosed in brackets [ ], to show that they are to be inserted in the Greek; and a few are printed in small capitals, to direct special attention to them. The Greek idiom is sometimes given in Italics at the bottom of the page. The small figures at the top of the line refer to page and line of the Greek text.

6. The Greek has, in general, great freedom in respect to the

arrangement of words ; and their position depends, in no small degree, upon their comparative emphasis, and upon the effect produced on the ear. In general, the first place in a clause is the most emphatic, and the last place the next so. The student will observe carefully the special precepts upon the position of words, which he finds either here or in the Grammar ; and, in all doubtful cases, will be wise in adhering closely to the order of his models in the Greek text.

7. In the Vocabulary, the words inclosed in parentheses to mark derivation or composition are translated, except when they also occur in the alphabetical arrangement ; and a few words not belonging to the text are inserted in brackets to avoid repeated translation. Some English words derived from Greek words, or cognate with them, are inserted in small capitals, chiefly as aids to the memory. The gender of nouns has been marked in the usual way, except when general rules rendered it needless (§§ 74.  $\beta$ , 75, 76).

8. Of the abbreviations which occur, *compos.* denotes composition ; *cons.*, consonant ; *dim.*, diminutive ; *esp.*, especially ; *impers.*, impersonal ; *indecl.*, indeclinable ; *L.*, Line ; *Less.*, Lesson ; *P.*, Page ; *pers.*, person or personal ; *prop.*, properly ; *R.*, Rule ; *r.*, root ; *subst.*, substantively ; *Voc.*, Vocabulary. Most of the abbreviations, as occurring in the Grammar and there explained, require no special notice.

9. Let the student, amid those introductory difficulties and toils from which no worthy pursuit is wholly exempt, cheer himself with the assurance, that the saying of old Hesiod, *The beginning is half of the whole work*, applies to nothing with greater force than to the learning of a language ; nor let him forget that other proverb, *Εὐ σοι τὸ μελλον ἔξει, ἡν τὸ παρὸν εὐ τιθῆς*, *Your future course will be prosperous, if your present work be well done*. Especially, let him bear in mind, that he is studying the language which has been the most celebrated of all for beauty and perfection of structure ; — the language in which are enshrined, as jewels in a casket of gold, the most wonderful monuments of ancient genius, and the priceless treasures of the Christian revelation ; — the language in which Homer sung, Socrates conversed, Demosthenes harangued, Paul wrote, and, highest honor of all, the words of Him who *spake as never man spake* were recorded.



## GREEK LESSONS.

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### I.

1. Ἐπιβούλεύει. Ἐπιβούλεύονται. Ἐπιβούλεύειν.  
Συμβούλεύω. Συμβούλεύει. Συμβούλεύετε. Παίει.  
Παίουσι καὶ βάλλουσιν. Παίε, παίε, βάλλε, βάλλε.

2. Λέγουσιν. Λέγεις. Λεγέτω. Θαυμάζειν. Οὐ  
θαυμάζω. Μὴ θαυμάζετε. Οὐκ ἐθέλω. Καίειν. Καί-  
ωμεν. Μὴ μέλλωμεν. Μανθάνονται ἀρχειν. Ἀρχέτω.  
Συλλαμβάνει. Διδασκέτω. Νομίζω. Εἰ μὲν ξυμβού-  
λεύοιμι. Νόμιζε δέ. Νομίζετε.

### II.

1. Συλλαμβάνει Κῦρον. Κῦρος συλλαμβάνει. Πέμ-  
πει Λύκιον. Καὶ πέμπουσι Καλλίμαχον. Χειρίσοφος ιο  
πέμπει. Ἐνταῦθα δὴ λέγει Χειρίσοφος. Ἐπιβούλεύει  
Κύρῳ. Ὡ Κῦρε, λέγουσιν. Φέρουσι λίθους. Ἀρ-  
χουσι Λακεδαιμόνιοι. Ὡ Φαλίνε, θαυμάζω.

2. Πλοῖα πέμπουσιν. Κῦρος ἔξελαύνει. Ἐντεῦθεν  
ἔξελαύνει σταθμοὺς πέντε. Ἀργύριον ἔχομεν. Πλοῖα  
γὰρ οὐκ ἔχομεν. Κλέαρχε καὶ Πρόξενε. Ἡλιος ἀνίσχει.  
Ἐξαίφνης ἀκούομεν θορύβον. Ἀργύριον μὲν οὐκ ἔχω.  
Ἀπαγγέλλετε Ἀριαίω. Ἀναβαίνει Χειρίσοφος.

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(L. 1.) I. 6. 1: III. 1. 35: I. 2. 20. (2.) I. 6. 9: III. 1. 5: V. 6. 12: VI. 1. 5. (3.)  
III. 4. 49: V. 7. 21. (4.) I. 7. 5: II. 1. 20: I. 3. 15: III. 5. 13: VII. 1. 25. (5.) I. 3. 3: 3. 10;  
6. 2: III. 5. 6. (6.) III. 1. 46: I. 9. 4: V. 7. 10. (7.) I. 1. 3: V. 7. 11: III. 2. 29: V  
6. 4. (8.) VI. 6. 24: I. 4. 16. (9.) I. 1. 3; 6. 4; 10. 14. (10.) V. 6. 14: IV. 5. 23  
(11.) IV. 7. 3: I. 6. 1. (12.) I. 7. 5: IV. 7. 25: VI. 6. 13. (13.) II. 1. 10. (14.) V.  
6. 35: I. 4. 9; 4. 10. (15.) VII. 3. 5: V. 4. 5. (16.) I. 5. 16: V. 7. 6. (17.) V. 7. 21.  
VII. 7. 53. (18.) II. 1. 4: IV. 1. 7.

## III.

1. *Βουλεύεται.* *Βουλευόμεθα.* *Βουλεύεσθαι.* *Μανθάνουσιν ἄρχειν* τε *καὶ ἄρχεσθαι.* *Βούλομαι.* *Εἴ βούλεσθε,* λέγετε. 'Αλλὰ, εἰ βούλει, μένε. 'Εθέλω πορεύεσθαι. 'Αλλὰ πορευώμεθα. *Οὐ βούλεσθε συμπορεύεσθαι.*

2. *Κύρον δὲ μεταπέμπεται.* *Πείθεται.* *Οὐ θέλετε πείθεσθαι οὐδὲ ἔπεσθαι.* *Εἴ δὲ χρήζεις, πορεύου.* *Μὴ, πρὸς θεῶν, μαινώμεθα.* *Μὴ οὖν οἴου.* *Φαινέσθω.* *Σώζοισθέ τε ἀσφαλῶς.* *Νῦν δὲ ἀπέρχομαι.* 'Εξέρχονται δὴ σὺν δορατίοις καὶ ἀσκοῖς. *Οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτ' ἀνθρώπους;*

## IV.

1. *Κτησίας λέγει.* *Κύρος συλλαμβάνει.* 'Ορόντην. 'Εντεῦθεν ἔξελαύνει σταθμοὺς πέντε, παρασάγγας τριάκοντα. 'Αγασίας Στυμφάλιος λοχᾶγος τιτρώσκεται.

15 *Δηστῆς δὲ προσέρχεται.*

2. 'Εξελαύνει διὰ Φρυγίας. Γράφει ἐπιστολήν. Σήσαμον καὶ μελίνην καὶ κέγχρον καὶ πυροὺς καὶ κριθὰς φέρει. 'Εκ θαλάττης εἰς θάλατταν. Στρατιώται, μὴ θαυμάζετε. 'Ερχεται Μιθριδάτης. Δέκα ἀμαξαι πετρῶν. 20 *Σεύθης λέγει.* *Σεύθης πέμπει* 'Αβροζέλμην.

## V.

1. *Πάροδος στενή.* *Εἰς φιλίαν χώραν.* "Ονοι ἄγριοι. "Ωσπερ νεφέλη λευκή. 'Οδὸς ἀμαξιτὸς, ὁρθία ἴσχυρῶς. Πρὸς ἴσχυρὰ χωρία. Τετρακόσιοι ὄπλιται. Παρασάγγαι χίλιοι. 'Εξέρχονται δὴ σὺν δορατίοις καὶ ἀσκοῖς καὶ 25 θυλάκοις καὶ ἄλλοις ἀγγείοις, εἰς δισχιλίους ἀνθρώπους.

(1.) I. 1. 4: III. 2. 8: I. 3. 11; 9. 4. (2.) III. 1. 25: V. 6. 37. (3.) III. 4. 41; 4. 41. (4.) IV. 7. 7: I. 3. 5. (6.) I. 1. 9; 1. 3; 3. 6. (7.) III. 4. 41: VII. 1. 29. (8.) II. 1. 12: V. 7. 10: VI. 6. 18. (9.) VII. 6. 34: VI. 4. 23. (10.) II. 5. 39. (12.) I. 8. 27; 6. 4. (13.) I. 4. 10. (14.) VII. 8. 19. (15.) VI. 1. 8. (16.) I. 2. 6; 6. 3; 2. 22. (18.) I. 2. 22; 3. 3. (19.) III. 3. 1: IV. 7. 10. (20.) VII. 6. 44; 6. 43. (21.) I. 7. 15: III. 2. 9: I. 5. 2. (22.) I. 8. 8; 2. 21. (23.) IV. 6. 11: I. 4. 3: VII. 9. 26. (24.) VI. 4. 23.

2. Οἱ στρατιῶται φέρουσι λίθους. Ἡ στρατιὰ οὗτω γιγνώσκει. Τετάρτη δ' ἡμέρᾳ καταβαίνουσιν εἰς τὸ πεδίον. Συγκλείονται τὰς πύλας, καὶ τὸν μοχλὸν ἐμβάλλουσιν. Κοινῆς σωτηρίας δεόμεθα. Ἀλλὰ φυγῆ λείπουσι τὸ χωρίον.

3. Σημαίνει ὁ σαλπιγκτής. Ἐνταῦθα δὲ Κύρου ἀπότεμνεται ἡ κεφαλή. Αἱ σπονδαὶ μενόντων. Καὶ ὁ θεὸς Ἰσαὼς ἄγει οὕτως. Φεύγουστι δρόμῳ, καὶ ἐμπίπτουσιν εἰς τὴν θάλατταν.

4. Ἀναβαίνει οὖν ὁ Κύρος. Ἐρχεται πρὸς τὸν Κύρον. 10 Ἐξελαύνει διὰ τῆς Λυδίας. Πάλιν φαίνεται ὁ Μιθριδάτης. Ο δὲ Ἐτεόνικος εἰς τὴν ἄκραν ἀποφεύγει. Ἐπὶ ταῖς πηγαῖς τοῦ Μαρσύου ποταμοῦ. Ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμού.

5. Ο δεσπότης ἔκάστης τῆς οἰκίας. Περὶ δὲ τοῦ κα- 15 λῶς ἀποθνήσκειν ἀγωνίζονται. Διὰ μέσου δὲ τοῦ παραδείσου. Ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε. Οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. Ἀπ' ἐκείνης τῆς ἡμέρας. Παύομαι ἐκείνης τῆς διανοίας. Ἐκ τῆσδε τῆς χώρας.

6. Ἐν τῇ γῇ ἄρχουσι Λακεδαιμόνιοι καὶ ἐν τῇ θαλάττῃ τὸν μὲν χρόνον. Ἐν τῷ πρόσθεν λόγῳ. Ὁπλῖται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς δισχιλίους. - Τισσαφέρης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφόν. Μόλις διαβαίνονται τὸν Κάικον ποταμόν. Λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν.

7. Ἀρχαγόρας ὁ Ἀργεῖος. Οἱ ἄλλοι στρατηγοί. Οἱ δ' ἄλλοι στρατιῶται παίονται καὶ βάλλουσιν. Οἱ πολέμιοι ἐπιφαίνονται ἐν τῷ πεδίῳ. Τόν τε Κλεάρετον ἀποκτείνουσι καὶ τῶν ἄλλων συχνούς. Ο ἔτερος τὸν ἔτερον παίει. Ἐκκλίνονται οἱ βάρβαροι, καὶ φεύγουσιν.

(L. 1.) IV. 7. 25: VI. 1. 19. (2.) III. 4. 31. (3.) VII. 1. 15. (4.) III. 2. 32: IV. 2. 12. (6.) IV. 3. 32: I. 10. 1. (7.) II. 3. 24: VI. 3. 18. (8.) V. 7. 25. (10.) I. 1. 2; 1. 10. (11.) I. 2. 5: III. 4. 2. (12.) VII. 1. 20: I. 2. 8. (13.) IV. 3. 1. (15.) VII. 4. 14: III. 1. 43. (16.) I. 2. 7. (17.) IV. 8. 6: I. 7. 6. (18.) I. 7. 18: V. 6. 31. (19.) VII. 7. 7. (20.) VI. 6. 13. (21.) III. 1. 1: I. 2. 9. (23.) I. 1. 3. (24.) VII. 8. 18: I. 8. 6. (27.) IV. 2. 17: I. 2. 15: III. 4. 49. (28.) III. 5. 2. (29.) V. 7. 16. (30.) VI. 1. 5. (31.) I. 8. 19.

8. Κύρος τὴν Κίλισταν εἰς τὴν Κιλικίαν ἀποπέμπει. Τῇ δ' ὑστεραίᾳ μεταπέμπεται τοὺς στρατηγούς. Λείπουσιν οἱ βάρβαροι ἀμαχητὶ τὸν λόφον. Κύρος δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας. Κλέαρχος καὶ οἱ ἑκείνου. Οἱ δὲ ἀμφὶ Τισσαφέρνην καὶ Ἀριαίον. Οἱ ἀπὸ τῶν ἐν δεξιᾷ οἰκιῶν. Πέμπει Λύκιον τὸν Συρακόσιον καὶ ἄλλον ἐπὶ τὸν λόφον.

9. Τὰ ὑπέρ τοῦ λόφου. Τὰ ἡμέτερα. Λαμβάνειν τὰ ἐπιτήδεια. "Ἐχομεν γὰρ τὰ ἑκείνων. Τὰ περὶ Προξένουν.  
10. Ἀλλοι ἄλλα λέγει. Τὸν Ἀρκαδικὸν ὄπλιτικόν. Ἐν μέσῳ τῆς οἰκαδε ὁδοῦ. Εἰς καλὸν ἥκετε. Οἱ ἱατρὸὶ καιούσι καὶ τέμνουσιν ἐπ' ἀγαθῷ. Καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρίσοφος. "Ηκετε εἰς τὸ μέσον τοῦ στρατοπέδου.

10. 'Ο δὲ πείθεται τε καὶ συλλαμβάνει Κύρον. 'Ο 15 δὲ τοὺς ἡμετέρους πόνους ἔχει. Λύκιος ὁ Πολυστράτου Ἀθηναῖος.

11: Τῇ δὲ αὐτῇ ἡμέρᾳ. Εὐλιξόμενοι ἐκ τοῦ αὐτοῦ. Αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα. Οἱ δὲ στρατιῶται, οἱ τε αὐτοῦ ἑκείνου καὶ οἱ ἄλλοι. Νῦν αὐτὸὶ καιούσιν. Τισσαφέρνης καὶ οἱ σὺν αὐτῷ. Σὺν δλίγοις τοῖς περὶ αὐτόν. Τισσαφέρνης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφὸν, φός ἐπιβουλεύοι αὐτῷ. Ἀποστέλλει τοὺς ἀγγέλους, καὶ σὺν αὐτοῖς Χειρίσοφον. Αὐτὸς δὲ τῶν πώλων λαμβάνει. 'Ο δὲ λέγει αὐτῷ. "Αγουσιν αὐτὸν παρὰ τὸν 25 Κλέαρχον, καὶ φράζουσιν, ἀ λέγει.

## VI.

1. "Ἐλεγε τοῖς στρατιῶταις. Οἱ βάρβαροι ἐτόξευον καὶ ἔβαλλον. Ἐκείνος ἐθήρευεν ἀπὸ ἵππου. "Ἐλεγον, δτι θαυμάζοιεν. 'Ο Κλέαρχος ἐβουλεύετο. 'Ἐβουλεύ-

(L. 1.) I. 2. 20. (2.) VII. 2. 14: IV. 2. 15. (3.) I. 2. 20. (4.) I. 2. 15. (5.) III. 5. 1: V. 2. 24. (6.) I. 10. 14. (8.) I. 10. 14; 3. 9: V. 1. 7. (9.) V. 1. 9: II. 5. 37. (10.) II. 1. 15: IV. 8. 18: III. 1. 2. (11.) IV. 7. 3: V. 8. 18. (12.) IV. 1. 7. (13.) III. 1. 46. (14.) I. 1. 3: VII. 6. 9. (15.) III. 3. 20. (17.) I. 5. 12: II. 4. 11. (18.) II. 2. 16: I. 3. 7. (19.) III. 5. 5. (20.) III. 5. 3: I. 5. 12. (21.) I. 1. 3. (22.) II. 1. 5. (23.) IV. 5. 35. (24.) III. 4. 39: II. 4. 18. (26.) IV. 8. 14; 2. 12. (27.) I. 2. 7: V. 7. 18. (28.) II. 2. 9: V. 1. 2.

οντο περὶ τῆς λοιπῆς πορείας. Ἐνταῦθα δὴ κοινῇ ἐβουλεύοντο. Ἐνταῦθα οἱ πελτασταὶ ἐδίωκον. Οἱ δὲ ἡδέως ἐπείθοντο, ἐπίστευον γὰρ αὐτῷ. Ἐπιστευόμην δὲ ὑπὸ Λακεδαιμονίων. Ἐφαίνετο ἵχνια ἵππων. Οἱ δ' ἔλεγον, ὅτι περὶ σπουδῶν ἥκοιεν.

2. Ἐθαύμαζον, ὅτι οὐδαμοῦ Κῦρος φαίνοιτο. Ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο. Οἱ δὲ στρατιῶται ἔχαλέπαινον τοῖς στρατηγοῖς. Οἱ δὲ λοχᾶγοὶ ἐπὶ ταῖς θύραις ἔμενον. Τῇ δ' ὑστεραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου. Αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν <sup>10</sup> δεύτερον λόφον. Οἱ δ' αὐτῷ οὐκ ἐπίστευεν. Ἐπίστευον γὰρ τοῖς χωρίοις. Καὶ πάλιν τῇ ὑστεραίᾳ ἐθύετο.

3. Προέτρεχεν ἀπὸ τοῦ δένδρου. Προσέτρεχον δύο νεανίσκω. Μετεπέμπετο τὸν Κλέαρχον. Καὶ ἄλλοι ἐπὶ τὰς οἰκίας ἀνέβαινον. Κατέβαινεν εἰς πεδίον. Ἐπεὶ δ' <sup>15</sup> ἡμέρα ὑπέφαινεν, ἐπορεύοντο σιγῇ. Προσέβαλλον πρὸς τὸ χωρίον. Οἱ στρατιῶται ἀπέλειπον αὐτούς. Οἱ δὲ ἄδικοι ἐπεβούλευον. Καὶ προσέβαλλον πρὸς τοὺς ὄπλιτας ἀσφαλῶς.

4. Δεξιὰν ἔλαβον. Ἐλαβον τῆς ζώνης τὸν Ὀρόντην <sup>20</sup> ἐπὶ θανάτῳ. Πληγὰς ἐνέβαλεν. Ὁκτὼ μόνους κατέλιπον. Διέβαινον τὴν γέφυραν. Αὐτὸς ἐπεβούλευεν. Ως δὴ τροπὴ ἐγένετο, διασπείρονται καὶ οἱ Κύρου ἔξακόσιοι. Δέγεται τῆς τελευτῆς τυχεῖν. Άλλὰ φυγῇ ἄλλοις ἄλλῃ ἐτράπετο. Απέθανεν ὑπὸ Νικάνδρου. Διαλαμβάνουσι <sup>25</sup> τὸ ἀπὸ τῶν αὐχμαλώτων ἀργύριον γενόμενον.

## 4

## VII.

1. Ἀσιδάτης ἐστὶν ἐν τῷ πεδίῳ. Ἔτοιμός εἰμι. Ἡλίθιοι ἐσμεν. Ἀνθρωπός εἰμι. Ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι. Ἐνταῦθα ἦν παρὰ

(L. 1.) IV. 7. 4. (2.) VI. 5. 29: I. 2. 2. (3.) VII. 6. 33. (4.) I. 6. 1: II. 3. 4. (6.) I. 10. 16: II. 1. 1. (7.) I. 4. 12. (8.) II. 5. 31. (9.) III. 4. 18. (10.) IV. 2. 13. (11.) VII. 8. 2: V. 4. 2. (12.) VI. 4. 20. (13.) IV. 7. 10; 3. 10. (14.) I. 3. 8: V. 2. 22. (15.) I. 2. 22: IV. 2. 7. (16.) V. 2. 4. (17.) VI. 5. 4: II. 6. 20. (18.) VI. 3. 7. (20.) I. 6. 6; 6. 10. (21.) I. 5. 11: VI. 3. 5. (22.) II. 4. 24: V. 6. 29: I. 8. 25. (24.) II. 6. 29: IV. 8. 19. (25.) V. 1. 15; 3. 4. (27.) VII. 8. 9: IV. 6. 17. (28.) II. 5. 21: VI. 1. 26: IV. 3. 4. (29.) I. 2. 13.

τὴν ὁδὸν κρήνη. Ἡν γὰρ ἡ πάροδος στενή. Ἐμπόριον δ' ἦν τὸ χωρίον. Ἀγωνοθέται δ' οἱ θεοί εἰσιν.

2. Ἐνταῦθα ἡσαν κῶμαι. Οὗτω δὲ ἔχει. Φίλος τε καὶ σύμμαχος εἶναι βούλεται. Καὶ οἱ μὲν στρατηγοὶ ἐπυνθάνοντο περὶ τοῦ Σεύθου, πότερα πολέμιος εἴη ἡ φίλος. Ἐλέγετο δὲ ὁ στόλος εἶναι εἰς Πεισίδας. Παρῆν δὲ καὶ Χειρίσοφος ὁ Λακεδαιμόνιος. Καὶ τὴν ὁδὸν ἔφραζεν, ἥτις.

3. Τποψίαι μὲν ἡσαν. Ἡν δὲ παρὰ τὸν Εὐφράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου. Ἀνάγκη ἐστὶ μάχεσθαι. Ἡνίκα δ' ἦν δεῖλη, ἔξαπίνης οἱ πολέμιοι ἐπιφαίνονται ἐν τῷ πεδίῳ. Ἐπεὶ δὲ ὄρθρος ἦν, ἔρχεται πρὸς τὸν Χειρίσοφον. Ἐπεὶ δ' ἡμέρα ἦν ὄγδοη. Καὶ ἦν μὲν σκότος ἥδη. Μέχρι σκότου ἐγένετο. Οὐ γὰρ 15 ἦν χόρτος. Οὐ γὰρ ἔστι πλοῖα. Ἀκούω δὲ, κώμας εἶναι καλάς. Ἐνθα δὴ πάλιν ἀθυμία ἦν.

4. Ἐνταῦθα Κύρῳ βασίλεια ἦν καὶ παράδεισος. Τοῖς δὲ ὑποψίᾳ μὲν ἦν. Ἀπὸ τοῦ αὐτομάτου δρόμου ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνάς. Ἡν αὐτῷ πόλεμος πρὸς Πεισίδας καὶ Μυσούς.

5. Ὁψὲ γὰρ ἦν. Ἡδη δὲ καὶ ὡψὲ ἦν. Ὁψὲ ἐγίγνετο. Καὶ ἥδη μὲν ἀμφὶ ἥλιου δυσμὰς ἦν. Ἡλιος ἐδύετο. Ἐπεὶ δὲ πρὸς ἡμέραν ἦν.

6. Ἐστι λαμβάνειν. Οὐκ ἦν λαβεῖν. Ἐξεστι περὶ αὐτοῦ ψεύδεσθαι. Τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν ἔχειν.

7. Ὁρα δὲ βουλεύεσθαι. Ἀνάγκη δὲ πορεύεσθαι ἥδη. Καὶ ἀνάγκη μάχεσθαι. Ὁρα λέγειν. Σχολὴ τοῖς πολεμίοις λητεῖσθαι. Τοῦ δὲ κύκλου ἡ περίοδος ἔξ παρασάγγαι.

(L. 1.) I. 4. 4; 4. 6. (2.) III. 1. 21. (3.) I. 4. 19: V. 6. 12: VII. 6. 3. (4.) VII. 1. 14. (6.) III. 1. 9: I. 4. 3. (7.) IV. 5. 34. (9.) II. 5. 1: I. 7. 15. (11.) IV. 6. 10: III. 5. 2. (12.) IV. 3. 8. (13.) IV. 6. 1. (14.) IV. 5. 17; 2. 4: I. 5. 5. (15.) VI. 4. 12: III. 2. 34. (16.) III. 3. 11. (17.) I. 2. 7; 3. 21. (18.) I. 2. 17. (19.) I. 9. 14. (21.) VI. 5. 31: II. 2. 16: III. 4. 36. (22.) VI. 4. 26: I. 10. 15. (23.) IV. 5. 21. (34.) I. 5. 3; 5. 2: II. 6. 28. (25.) II. 2. 3. (27.) IV. 6. 7: VI. 4. 12. (38.) VI. 4. 21: I. 3. 12: V. 1. 9. (99.) III. 4. 11.

## VIII.

1. Σὺ λέγεις. Συμβουλεύω ἐγώ. Συμβουλεύω ὑμῖν. Ἡμεῖς οἰόμεθα. Οὐκ οὕτως ἡμεῖς ὡς Κλέαρχε, οὕτε ἀλόγιστοι οὕτε ἡλίθιοι ἐσμεν. Τμεῖς γάρ ἐστε στρατηγοι, ὑμεῖς ταξίαρχοι καὶ λοχαγοί. Ἀπόπεμπε δὲ ἡμᾶς. Τμεῖς ἐμοὶ οὐ θέλετε πείθεσθαι οὐδὲ ἐπεσθαι. Ἐπεσθαι δὲ ὑμῖν βούλομαι. Σὺ ἐμοὶ ἐπιβουλεύεις καὶ τῇ σὺν ἐμοὶ στρατιᾷ. Πλούτα δὲ ἡμεῖς οὐκ ἔχομεν. Τμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε. Ἡ μηκέτι με Κύρου νομίζετε.

2. Αὐτὸς ἐπεβούλευε διαβάλλειν με πρὸς ὑμᾶς. Δέομαι ὑμῶν στρατεύεσθαι σὺν ἐμοὶ. Σχολὴ τοῖς πολεμίοις 10 λητίζεσθαι· καὶ δικαίως ἡμῖν ἐπιβουλεύουσιν, ᔁχομεν γὰρ τὰ ἔκεινων. Καὶ νῦν ἔξεστιν ὑμῖν πιστὰ λαβεῖν παρ’ ἡμῶν. Ο αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ἡμῖν. Μὴ ἀναμένωμεν ἄλλους ἐφ’ ἡμᾶς ἐλθεῖν.

3. Ἀφιππεύει ἐπὶ τὴν ἔαντοῦ σκηνήν. Ποίαν δ’ ἡλε-15 κίαν ἐμαυτῷ ἐλθεῖν ἀναμένω; Ὡρα ἡμῖν βουλεύεσθαι ὑπὲρ ἡμῶν αὐτῶν. Ἐφυλάττοντο δὲ ἀμφότεροι ὥσπερ πολεμίους ἄλλήλους. Πληγὰς ἐνέτεινον ἄλλήλοις. Οὐ γὰρ ἔγωγ’ ἔτι ἄρχω, ἀλλὰ Λακεδαιμόνιοι.

## IX.

1. Ἀθυμότερος ἦν. Ἡσαν πολὺ προθυμότεροι. Βα-20 σιλικώτατός τε καὶ ἄρχειν ἀξιώτατος. Ω θαυμασιώτατε ἄνθρωπε. Φοβερώτατον δ’ ἐρημία. Φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν, ή ἡμῖν. Καὶ θρασύτερός είμι νῦν ἡ τότε. Οἱ δὲ στρατιῶται ἔκοπτόν τε τὰς πύλας, καὶ ἔλεγον, δτι ἀδικώτατα πάσχοιεν ἐκβαλλόμενοι εἰς τοὺς πολε-25 μίους.

2. Ω κάκιστε ἀνθρώπων Ἀριανε, καὶ οἱ ἄλλοι ὅσοι ἦτε

(1.) II. 1. 20: I. 6. 9: II. 3. 20. (2.) II. 1. 20; 5. 21. (3.) III. 1. 37. (4.) VII. 7. 51. (5.) I. 3. 6: III. 1. 25. (6.) II. 5. 25. (7.) II. 2. 3: IV. 8. 6. (8.) I. 4. 16. (9.) V. 6. 29: VII. 3. 10. (10.) V. 1. 9. (12.) II. 3. 26. (13.) II. 2. 10: III. 1. 24. (15.) I. 5. 12: III. 1. 14. (16.) V. 7. 12. (17.) II. 4. 10. (18.) II. 4. 11: VII. 7. 10. (20.) I. 4. 9; 7. 8; 9. 1. (21.) III. 1. 27. (22.) II. 5. 9: III. 2. 19. (23.) V. 8. 19. (24.) VII. 1. 16. (27.) II. 5. 39.

Κύρου φίλοι, οὐκ αἰσχύνεσθε οὗτε θεοὺς οὗτ' ἀνθρώπους; Εὐτεῦθεν Κύρος τὴν Κιλισταν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν ταχιστην ὁδόν. Ἀδειπνοι ἡσαν οἱ πλεῖστοι.

3. Ὁ Κύρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ εὐδαιμονεστάτοις. Ἀξιοί εἰσι τὰ ἔσχατα παθεῖν. Τὰ βέλτιστα ξυμβουλεύειν. Πρῶτον μὲν γὰρ καὶ μέγιστον, οἱ θεῶν ἡμᾶς ὄρκοι κωλύουσι πολεμίους εἶναι ἀλλήλοις. Πλησιαίτατος γάρ ἦν.

4. Ἀνωτέρω τῶν μαστῶν. Πολὺ γὰρ τῶν ἵππων 10 ἔτρεχον θάττον. Εἰς τὰς ἐγγυτάτω κώμας. Ἐγγύτερον ἐγίγνοντο. Πολὺ δὲ μᾶλλον ὁ Κλεάρχος ἐσπεύδειν. Τῇ ύστεραιᾳ Κύρος ἐπορεύετο ἡμελημένως μᾶλλον.

## X.

1. Ἐγὼ ὑφ' ὑμῶν τιμῶμαι. Ὁρῷ ἀετόν. Ἡμεῖς γε νικῶμεν. Πολλαπλασίους ὑμῶν αὐτῶν ἐνικάτε σὺν τοῖς 15 θεοῖς. Τῷ Κλεάρχῳ ἐβόα. Ἐβόα καὶ βαρβαρικῶς καὶ Ἐλληνικῶς. Εὐτεῦθεν ἐπειρώντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἀμάξιτὸς, ὄρθια ἵσχυρῶς. Πειράσθω νικᾶν. Ἐλεγε τῷ Σεύθῃ, δτι ἐν πονηροῖς τόποις σκηνῷεν, καὶ πλησιόν εἶεν οἱ πολέμιοι.

20. 2. Οἱ στρατιῶται φέρουσι λίθους, καὶ ποιοῦσι κολωνόν. Ο ποταμὸς καλεῖται Μαρσύας. Διὰ μέσου δὲ τοῦ παραδείσου ρέει ὁ Μαίανδρος ποταμός. Ἡμᾶς δὲ ἀποστερεῖ τὸ γ μισθόν. Κύρου αἰτεῖν πλοῖα.

3. Ἐνταῦθα ἀφικνεῖται Ἐπύαξα. Λίθους εἰς τὸν ποταμὸν ἐρρίπτουν. Ἐφοβοῦντο αὐτόν. Ως αὐτὸς σὺν ὁμολογεῖς. Αὐτός εἴμι, δν ἔχτεις. Ἐμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν καθεύδειν, οὐδὲ ἀμελεῖν ἡμῶν αὐτῶν. Ο Κύρος συλλαμβάνει Ὁρόντην, καὶ συγκαλεῖ εἰς τὴν ἑαυτοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν ἑπτά.

(L. 2.) L. 2. 20. (3.) I. 10. 19. (4.) I. 5. 7. (5.) II. 5. 24: V. 6. 2. (6.) II. 5. 7. (7.) I. 10. 5. (9.) I. 4. 17; 5. 2. (10.) II. 2. 16: I. 8. 8. (11.) II. 3. 13: I. 7. 19. (13.) V. 7. 10: VI. 5. 2: II. 1. 4. (14.) III. 2. 14. (15.) I. 8. 12; 8. 1. (16.) I. 2. 21. (18.) III. 2. 39: VII. 4. 12. (20.) IV. 7. 25. (21.) I. 2. 8; 2. 7. (22.) VII. 6. 9. (23.) I. 3. 14. (24.) I. 2. 12: IV. 8. 3. (25.) I. 9. 9; 6. 7. (26.) II. 4. 16: I. 3. 11. (27.) I. 6. 4.

4. Ἀπαγγέλλετε τοίνυν αὐτῷ, ὅτι μάχης δεῖ πρῶτον.  
 Ἡδέως ἐπόνουν, καὶ θαρράλεως ἐκτῶντο. Σκηνοῦμεν  
 ὑπαίθριοι. Χειρίσοφος μὲν ἡγείσθω, ἐπειδὴ καὶ Λακε-  
 δαιμόνιος ἔστιν. Οὐ δικαίως γ' ἂν μοι φθονοῖεν. Ἐνθα  
 Κύρος αἰδημονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει 5  
 εἶναι, τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων  
 μᾶλλον πείθεσθαι. ἐπειτα δὲ φιλιππότατος, καὶ τοῖς  
 ἵπποις ἄριστα χρῆσθαι.

5. Ἀξιοῦμεν. Οἱ κράτιστοι ἄρχειν ἀξιοῦνται. Ἀξιοῦν.  
 Ἐχίλου τοὺς ἵππους. Ἐσπουδαιολογεῖτο, ὡς δηλοίη οὗς 10  
 τιμᾶ.

6. Τοῦ δὲ λόγου ἥρχετο ὥδε. Ἡσθένει Δαρεῖος καὶ  
 ὑπώπτευε τελευτὴν τοῦ βίου. Ὀργίζοντο ἵσχυρῶς τῷ  
 Κλεάρχῳ. Καὶ ἥρώτα αὐτὸν, πόσον χρυσὸν ἔχει. Οἱ  
 λοχᾶγοὶ πάλιν συνῆλθον. Οὐκ ἐθέλω ἐλθεῖν. Καὶ πα- 15  
 ρελθεῖν οὐκ ἦν βίᾳ· ἦν γὰρ ἡ πάροδος στενή. Ἀπήγ-  
 γελλε δὲ, ὅτι ἐπαινοίη αὐτοὺς καὶ Ἀναξίθιος ὁ ναύαρχος  
 καὶ οἱ ἄλλοι.

7. Τῇ δ' ὑστεραίᾳ ἦκεν ἄγγελος. Κύρος δὲ οὕπω  
 ἦκεν, ἀλλ' ἔτι προσῆλαυνεν. Χωρία γὰρ φύκουν ἵσχυρὰ 20  
 οἱ Τάοχοι. Εἴκαζον δὲ ἄλλοι ἄλλως. Οἱ μὲν φύχοντο,  
 Κλέαρχος δὲ περιέμενεν. Εύρισκετο δὲ καὶ νεῦρα πολλὰ  
 ἐν ταῖς κώμαις καὶ μόλυβδος. ὥστε χρῆσθαι εἰς τὰς  
 σφενδόνας. Ὁν ὥστο πιστόν οἱ εἶναι, ταχὺ αὐτὸν εὗρε  
 Κύρῳ φιλαίτερον, ἡ ἑαυτῷ. Ἐπεὶ δὲ ἀφίκοντο εἰς τὸ 25  
 αὐτὸν, ἀσμενοί τε εἶδον ἀλλήλους, καὶ ἡσπάζοντο ὥσπερ  
 ἀδελφούς.

8. Οὐκ ἀνέφογον τὰς πύλας. Ἐώρα αὐτούς. Καὶ  
 ἄλλος ἄλλον εἶλκεν. Εἴα Κύρος. Συνήγαγεν ἐκκλησίαν  
 τῶν αὐτοῦ στρατιωτῶν. Ὁφελε μὲν Κύρος ζῆν. Ἐλέ- 30  
 γοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι.  
 ὅπλα δ' εἶχον γέρρα μακρὰ καὶ λόγχας.

(L. 1.) II. 3. 5. (2.) I. 9. 19; V. 5. 21. (3.) III. 2. 37. (4.) V. 7. 10; I. 9. 5. (9.)  
 V. 5. 9.; IV. 6. 16; I. 3. 19. (10.) VII. 2. 21; I. 9. 28. (12.) III. 2. 7; I. 1. 1. (13.)  
 I. 5. 11. (14.) VII. 8. 1; III. 5. 14. (15.) I. 3. 10; 4. 4. (16.) VI. 1. 16. (19.) I. 2.  
 21; 5. 12. (20.) IV. 7. 1. (21.) I. 6. 11; II. 1. 6. (22.) III. 4. 17. (24.) I. 9. 29.  
 (25.) VI. 3. 24. (28.) V. 5. 20; VI. 6. 35; V. 2. 15. (29.) I. 4. 7; 3. 2. (30.) II. 1. 4;  
 IV. 3. 4.

9. *Καὶ οὗτοι μὲν ἔμενον, οἱ δὲ ἄλλοι ἐπορεύοντο. Νόμος γὰρ ἦν οὐτός σφισιν. Ταύτην δὴ τὴν πάροδον Κύρος τε καὶ ἡ στρατιὰ παρῆλθε, καὶ ἐγένοντο εἰσω τῆς τάφρου. Τούτῳ ἀπεθανέτην. Τοῦτο ἔστω. Καὶ κελεύει αὐτὸς δλέγειν ταῦτα τοῖς στρατιώταις, καὶ ἀναπείθειν ἔπεσθαι.*

10. *Τοσοῦτοι δὲ εἰσὶ ποταμοί. Οὗτος μὲν δὴ τοιαῦτα εἰπεῖ μετὰ δὲ τούτον Κλέαρχος εἰπεῖ τοσοῦτον. Τοιαύτην ἔχετε γνώμην περὶ ἐμοῦ. Καὶ οἱ στρατιώται ταῦτα ἐβούλοντο. Οὗτος δὲ ὁ αὐτὸς κελεύει.*

11. *Καὶ ἄνεμος βορρᾶς ἐναντίος ἔπνει. Καὶ λέγετε, ὅταν βορρᾶς πνέῃ, ὡς καλοὶ πλοῖ εἰσιν. Εὔνοι ἡσαν. Ἡγεῖτο δὲ αὐτῶν Ταμὼς Αἰγύπτιος ἐξ Ἐφέσου. Ἐπειδὴ δὲ ἔως ἐγένετο, διέβαινον τὴν γέφυραν. Ως τάχιστα ἔως ὑπέφαινεν, ἔθύοντο. Ἡν οἱ θεοὶ Ἰλεωφ ὡσιν.*

## XI.

15. 1. *Ἡμεῖς ἔκει πρὸς ταῦτα βούλευσόμεθα. Ἐπειδὰν ἔκεισε ἔλθωμεν, βούλευσόμεθα. Σὺ οὖν, πρὸς θεῶν, συμβούλευσον ἡμῖν. Οἱ Σκύθαι τοξόται ἐτόξευσαν. Οὐ Αναξίβιος ἔκλεισε τὰς πύλας. Ἡμᾶς Βυζαντίου ἀποκλείσει. Ἐκάλεσε τοὺς ἀγγέλους. Κλέαρχὸν δὲ καὶ εἰσω παρεποκάλεσε σύμβουλον. Ακούσατε οὖν μου, πρὸς θεῶν. Ἡδιστ' ἀν ἀκούσαιμι.*

2. *Ἐπεμψέ με Ἀριαῖος. Πέμψατε αὐτοὺς δεῦρο. Συνέπεμψεν αὐτὴ στρατιώτας. Πρόξενος αὐτὸν μετεπέμψατο. Ἐφονται Κύρφ. Ἐγὼ δὲ αὐτίκα ἤξω. Αλλὰ, μὰ τοὺς θεοὺς, οὐκ ἔγωγε αὐτοὺς διώξω. Ἐκείνος λέγει, ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν εἰς χωρίον, δθεν ὀψονται θάλατταν. Διατρίψομεν τὴν τήμερον ἡμέραν. Οὐκ ἀμαχεὶ ταῦτ' ἐγὼ λήψομαι. Καὶ εἰς φυγὴν ἔτρεψε*

(1.) VI. 5. 4: V. 4. 33. (2.) I. 7. 16. (4.) II. 6. 30: I. 8. 17; 4. 11. (6.) II. 5. 18: I. 3. 14. (7.) VII. 6. 35. (8.) VII. 2. 2. (9.) VII. 3. 3. (10.) IV. 5. 3: V. 7. 7. (11.) II. 6. 20. (12.) I. 4. 2: II. 4. 24. (13.) IV. 3. 9. (14.) VI. 6. 32. (15.) I. 3. 20: VI. 1. 33. (16.) II. 1. 17. (17.) III. 4. 15: VII. 1. 36. (18.) VI. 6. 13. (19.) II. 3. 3: I. 6. 5. (20.) V. 7. 5. (21.) II. 5. 15. (22.) II. 4. 16; 5. 41. (23.) I. 2. 20: III. 1. 4. (24.) I. 4. 13: II. 1. 9. (25.) I. 4. 8: IV. 7. 20. (27.) IV. 6. 9. (28.) I. 7. 9; 8. 24.

τοὺς ἔξακισχιλίους. Ἔπεμψεν ἡμᾶς ἡ στρατὶ πρὸς σε, ὁ Κλέανδρε.

3. Εὐ τε λέγετε, καὶ ποιήσω ταῦτα. Ὁ δὲ αὐτῷ λέγει. “Μὴ ποιήσῃς ταῦτα.” Ἡγήσομαι δὲ αὐτὸς ἐγώ. Καὶ σοὶ αὖ δηλώσω, ὅθεν ἐγὼ περὶ σοῦ ἀκούω. Κύρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς, ἃς αὐτὸν σατράπην ἐποίησεν. Ἔψουται ὑμῖν, καὶ πειράσονται μιμεῖσθαι. Ἐνταῦθα Τισσαφέρνης καὶ οἱ σὺν αὐτῷ καίειν ἐπεχείρησαν τὰς κώμας. Ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσαιντο. Ἀκούω, Δέξιππον λέγειν πρὸς Κλέανδρον, ὡς οὐκ ἀν 10 ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα.

4. Εἶπεν οὖν Σεύθης. “Ορθῶς τε λέγετε, καὶ ἐγὼ τῷ νόμῳ τῷ ὑμετέρῳ πείσομαι.” Ἐθίρευεν ἀπὸ ἵππου, ὅπότε γυμνάσαι βουλοιτο ἑαυτόν τε καὶ τοὺς ἵππους.

5. Ὁ δὲ πλοὺς ἔσται εἰς Ἡράκλειαν. Χαλεπὸν ἔσται 15 καὶ μένειν καὶ ἀποπλεῖν· καὶ γὰρ ἐν τῇ γῇ ἄρχασι Λακεδαιμόνιοι καὶ ἐν τῇ θαλάττῃ τὸν υῦν χρόνον.

6. Ἐκποριοῦσι τῇ στρατὶ μισθόν. Οὐ δυνήσεται ταχέως πορεύεσθαι· ἵσως δὲ καὶ τῶν ἐπιτηδείων σπανιεῖ. Ὁρα δὲ βουλεύεσθαι, ὅπως ὡς κάλλιστα ἀγωνισύμεθα. 20 Ὄμας, ὅπόταν γαλήνη ἡ, ἐμβιβώ. Οὐ μαχεῖται δέκα ἡμερῶν. Ἡσπάζετο αὐτὸν, ὡς ἀποπλευσούμενος ἥδη.

7. Μυρίους ἔδωκε δαρεικούς. Κύρος δὲ εἶπεν, “Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις· ἐὰν δὲ ἀληθεύσῃς, ὑπισχνοῦμαι σοι δέκα τάλαντα.” Τοῦ-25 το τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ παρῆλθον αἱ δέκα ἡμέραι.

## XII.

1. Εἶχον δὲ θώρακας λινοῦς. Κήρυκας ἔπεμψε περὶ σπουδῶν. Πρὸς τοὺς Θράκας ἐπολέμησα. Ἡ γυνὴ αὐτὸν ἔπεισεν. Καὶ πέμπουσι Καλλίμαχον Ἀρκάδα. 30

(L. 1.) VI. 6. 20. (3.) VII. 1. 22; 1. 8. (4.) V. 6. 94. (5.) II. 5. 96: I. 1. 2. (7.) III. 1. 36. (8.) III. 5. 3. (9.) III. 2. 6. (10.) VI. 6. 15. (12.) VII. 3. 39. (13.) I. 2. 7. (15.) VI. 1. 33; 6. 13. (18.) V. 6. 19. II. 2. 12. (20.) IV. 6. 7. (21.) V. 7. 8: I. 7. 18. (22.) VII. 1. 8. (23.) I. 3. 3; 7. 18. (28.) IV. 7. 15: II. 3. 1. (29.) I. 3. 4; 2. 26. (30.) V. 6. 14.

Καὶ τοῦτο ἐννοήσατε, ὅτι ἐπὶ ταῖς θύραις τῆς Ἑλλάδος ἐσμέν. Τὰ δὲ ἀθλα ἡσαν-στλεγγίδες χρυσαῖ. "Οτε δὲ ταῦτα ἦν, σχεδὸν μέσαι ἡσαν νύκτες.

2. Δαρείου καὶ Παρυσάτιδος γύγνονται παῖδες δύο, επρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κύρος. Ἐπεὶ δὲ ἡσθένει Δαρεῖος καὶ ὑπώπτευε τελευτὴν τοῦ βίου, ἐβούλετο τὰ παῖδες ἀμφοτέρω παρεῖναι.

3. Ἐπλεον ἡμέραν καὶ νύκτα πνεύματι καλῷ. Τὸ δὲ στράτευμα ὁ σύτος ἐπέλιπεν. "Ηδιστ' ἀν ἀκούσαιμι τὸ ὄνομα. Ἐπεὶ δὲ τοῦτο ἐγένετο, ἔρχονται πρὸς ἡμᾶς οἱ Κερασούντιοι, καὶ λέγουσι τὸ πρᾶγμα. Ταῖς ἀσπισι πρὸς τὰ δόρατα ἐδούπησαν. Τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλ' ἀεὶ χαλεπὸς ἦν καὶ ὡμός.

4. Καὶ οἱ ἄλλοι μὲν λοχᾶγοὶ συνῆλθον, οἱ μὲν σὺν πράγμασιν, οἱ δὲ ἀνευ πραγμάτων. οἱ δὲ Θράκες, ἐπεὶ εὐτυχησαν τοῦτο τὸ εὐτύχημα, συνεβόων τε ἀλλήλους, καὶ συνελέγοντο ἐρρώμενως τῆς νυκτός.

### XIII.

1. Ταῦτα ἐγὼ ἀπαγγελῶ. 'Ο δὲ πάλιν ἡρώτησε. "Σπονδὰς ἡ πόλεμον ἀπαγγελῶ;" Ἐνταῦθα ἔμεινε 20 Κύρος ἡμέρας τριάκοντα· καὶ ἡκε Κλέαρχος ὁ Λακεδαιμόνιος φυγάς. Ταχύ τοι ὑμῶν ἀποκρινοῦμαι. 'Απεκρίνατο Κλέαρχος. Καὶ ἐν ταύτῃ τῇ Ἀρμήνῃ ἔμειναν οἱ στρατιῶται ἡμέρας πέντε. Οὐκ ἔμειναν τοὺς ὄπλίτας.

2. Καὶ ἀποβαίνουσιν εἰς Κάλπης λιμένα, κατὰ μέσον 25 πως τῆς Θράκης. Οἱ δὲ "Ἐλληνες σὺν γέλωτι ἐπὶ τὰς σκηνὰς ἥλθον. Καὶ λέγει, ὅτι δαρεικὸς ἐκάστῳ ἔσται μισθὸς τοῦ μηνὸς. Δαρεικὸν ἐκαστός οἴσει τοῦ μηνὸς ὑμῶν· λοχᾶγὸς δὲ τὸ διπλοῦν· στρατηγὸς δὲ τὸ τετραπλοῦν. 'Τμῶν δὲ τῶν Ἐλλήνων καὶ στέφανον ἐκάστῳ 30 χρυσοῦν δώσω.

(L. 1.) VI. 5. 23. (2.) I. 2. 10: III. 1. 33. (4.) I. 1. 1. (8.) VI. 1. 14: I. 5. 6. (9.) II. 5. 15. (10.) V. 7. 20. (11.) I. 8. 18. (12.) II. 6. 12. (14.) VI. 3. 6. (18.) II. 3. 24; I. 23. (19.) I. 2. 9. (21.) VI. 6. 34: II. 1. 22. (22.) VI. 1. 17. (23.) IV. 4. 20. (24.) VI. 2. 17. (25.) I. 2. 18. (26.) VII. 6. 1. (27.) VII. 6. 7. (29.) I. 7. 7.

3. Δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώλοντο. Εύθὺς μεταπέμπεται ἐκ Χαλκηδόνος φρουρούς. 'Ηγεμόνα αἰτεῖν Κύρον. Τῇ δὲ ύστεραίᾳ ἀνευ ἡγεμόνος ἐπορεύοντο. "Ελεγε δὲ Κλεάνωρ. 'Ενταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξιά. "Επεμψας πρὸς ἐμὲ, ὡ Σεύθη, εἰς Χαλκηδόνα πρῶτον Μηδοσάδην τουτονί. Καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου· αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξεν.

4. Πατέρα δὲ ἐκαλεῖτε. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ. Τὸν ἄνδρα ὄρῳ. 'Εγὼ, ὡ ἄνδρες 10 "Ελληνες, γείτων οἰκῷ τῇ 'Ελλάδι. 'Ενταῦθα λέγεται 'Απόλλων ἐκδεῖραι Μαρσύαν. Ζῆ ὁ ἀνήρ. Ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελλον· ὁ δὲ ὑπέσχετο, ἀνδρὶ ἐκάστῳ δώσειν πέντε ἀργυρίου μνᾶς, ἐπὰν εἰς Βαβυλῶνα ἥκωσιν. 15

5. Τέτταρα στάδια διειχέτην τὸ φάλαγγε ἀπ' ἀλλήλων. 'Ω Κύρε, λέγουσί τινες. 'Ενυκτέρευσαν ἄστοι καὶ ἀνευ πυρός· καὶ ἐνταῦθά τινες ἀπώλοντο τῶν στρατιωτῶν. Στρουθὸν δὲ οὐδεὶς ἔλαβεν. 'Τποφίαι μὲν ἡσαν, φανερὰ δὲ οὐδεμία ἐφαίνετο ἐπιβουλή. Οὐδεὶς ἡμάρτα- 20 νεν ἀνδρός. Μηδεὶς ὑμῶν λεγέτω. 'Ηδικήσαμεν τοῦτον οὐδέν.

6. Τίς οὗτοι μαίνεται, δστις οὐ βούλεται σοι φίλος είναι; Πρὶν δῆλον εἶναι, δτι οἱ ἄλλοι "Ελληνες ἀποκρινοῦνται Κύρῳ. Μένων δὲ, πρὶν δῆλον εἶναι, τί ποιή- 25 σουσιν οἱ ἄλλοι στρατιώται, πότερον ἔψυχονται Κύρῳ ή οὐ, συνέλεξε τὸ αὐτοῦ στράτευμα χωρὶς τῶν ἄλλων, καὶ ἔλεξε τάδε. Εἰπὲ, τίνα γνώμην ἔχεις περὶ τῆς πορείας.

7. Λέξατε οὖν πρός με, τί ἐν νῷ ἔχετε, ὡς φίλον τε καὶ εὔνοιν, καὶ βουλόμενον κοινῆ σὺν ὑμῖν τὸν στόλον 30 ποιεῖσθαι. 'Αῦται ἡρώτων αὐτοὺς, τίνες εἰεν. Σὺ οὖν, πρὸς θεῶν, συμβούλευσον ἡμῖν, δτι σοι δοκεῖ κάλλιστον

(1.) I. 2. 25. (2.) VII. 1. 20: I. 3. 14. (3.) IV. 2. 24. (4.) II. 5. 39: I. 10. 1. (5.) VII. 2. 24. (6.) I. 7. 1. (9.) VII. 6. 39: I. 1. 4. (10.) I. 8. 26: II. 3. 18. (11.) I. 2. 8. (12.) V. 8. 10: I. 4. 13. (16.) I. 8. 17. (17.) I. 7. 5: IV. 5. 11. (19.) I. 5. 3: II. 5. 1. (20.) III. 4. 15. (21.) I. 3. 15: VII. 6. 22. (23.) II. 5. 12. (24.) I. 4. 14. (25.) I. 4. 13. (28.) II. 9. 10. (29.) III. 3. 2. (31.) IV. 5. 10: II. 1. 17.

καὶ ἄριστον εἶναι, καὶ δὸς τοιμὴν οἴστει εἰς τὸν ἔπειτα χρόνον. "Ο τι δὲ ποιήσοι, οὐδὲσήμηνεν. "Οτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα.

8. Εἰ δέ τις ἄλλο ὄρα βέλτιον, λεξάτω. "Ωστε τῆς δήμερας δλῆς διῆλθον οὐ πλέον πέντε καὶ εἴκοσι σταδίων, ἀλλὰ δείλης ἀφίκοντο εἰς τὰς κώμας. Πλείους η δισχίλιοι. Κακίους εἰσὶ περὶ ήμᾶς, η ήμεις περὶ ἐκείνους.

## XIV.

1. Εἰσεδύοντο εἰς τοὺς πόδας οἱ ίμάντες. 'Ο δὲ Μενοφῶν τὸν μὲν ἄρχοντα τῆς κώμης ταύτης σύνδειπνου ἐποιήσατο, καὶ θαρρέεν αὐτὸν ἐκέλευεν.

2. Πάντες οἱ πολῖται καὶ οἱ πρόσχωροι ἄνδρες καὶ γυναῖκες μετεῖχον τῆς ἑορτῆς. <sup>9</sup>Ηρχον δὲ τότε πάντων τῶν Ἑλλήνων οἱ Λακεδαιμόνιοι. Οὐ γὰρ ην χόρτος, οὐδὲ ἄλλο οὐδὲν δένδρον, ἀλλὰ ψιλὴ ην ἄπασα η χώρα.

15 3. Ἀναβαίνει οὖν ὁ Κύρος, λαβὼν Τισσαφέρνην ὡς φίλον. Οὗτος γὰρ καὶ τὴν πατρίδα καταισχύνει, καὶ πᾶσαν τὴν Ἑλλάδα, ὅτι Ἑλλην ὁν τοιοῦτος ἐστιν. 'Ο μὲν οὖν πρεσβύτερος παρὼν ἐτύγχανεν. Αἱ δὲ πέλται αὐτῶν ἄλλοτε καὶ ἄλλοτε διεφαίνοντο, χαλκαὶ οὖσαι. <sup>20</sup>Επεὶ γὰρ ήμέρα ἐγένετο, ἐπορεύοντο, ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ηξειν ἀμα ἥλιφ δύνοντι εἰς κώμας τῆς Βαθυλωνίας χώρας. "Αμα ἥλιφ ἀνατέλλοντι κήρυκας ἔπειμψε περὶ σπονδῶν.

4. Ἀκούσας δὲ ταῦτα ὁ Φαλίνος ἐγέλασεν. 'Ο δὲ <sup>25</sup>Κύρος ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στράτευμα, ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν. Καὶ δὸς προσελθὼν τῷ Σεύθῃ δεῖται, μὴ ἀποκτεῖναι τὸν παῖδα. 'Ο δ' ἀνὴρ αὐτῆς λαγὼς φέχετο θηράσων. <sup>30</sup>Ἐξέπλει ὡς πολεμήσων τοῖς ὑπὲρ Χερρονήσου καὶ Περίνθου Θραξίν.

(L. 2.) Ι. 23: ΙΙ. 2. 38. (4.) ΙΙΙ. 2. 38; 3. 11. (6.) I. 3. 7. (7.) I. 4. 8. (8.) IV. 5. 14; 5. 28. (11.) V. 3. 9. (12.) VI. 6. 9. (13.) I. 5. 5. (15.) I. 1. 2. (16.) ΙΙΙ. 1. 30. (17.) I. 1. 2. (18.) V. 2. 29. (20.) ΙΙ. 2. 13. (22.) ΙΙ. 3. 1. (24.) ΙΙ. 1. 13: I. 1. 7. (27.) VII. 4. 8. (28.) IV. 5. 24: ΙΙ. 6. 2.

5. Ταύτην μὲν σὺν τὴν ἡμέραν αὐτοῦ ηὐλίζοντο ἐπὶ τοῦ αἰγιαλοῦ πρὸς τῷ λιμένι. Τὸ δὲ χωρίον τοῦτο, ὃ καλεῖται Κάλπης λιμὴν, ἔστι μὲν ἐν τῇ Θράκῃ τῇ ἐν τῇ Ἀσίᾳ· ἀρξαμένη δὲ ἡ Θράκη αὐτῇ ἔστιν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρι Ἡρακλείας, ἐπὶ δεξιᾷ εἰς τὸν Πόντον εἰσπλέοντι.

6. Νικῶν τυγχάνει. Καὶ ἀριστῶντι τῷ Ξενοφῶντι προσέτρεχον δύο νεανίσκων. "Οστις τε ξῆν ἐπιθῦμεῖ, πειρύσθω νικᾶν· τῶν μὲν γὰρ νικώντων τὸ κατακαίνειν, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἔστιν. Καὶ ἐπεμψέ τινα οὐ ἐροῦντα, ὅτι ξυγγενέσθαι αὐτῷ χρήζοι. Συλλαμβάνει Κύρον ὡς ἀποκτενών.

7. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην. Τὸν δ' ἐμπροσθεν χρόνου ἐκ τῆς νικώσης ἐπραττον πάντα οἱ στρατηγοί.

8. Σὺν ὑμῖν, ὅτι ἀν δέη, πείσομαι. 'Ο δὲ εἶπεν, ὅτι σπείσασθαι βούλοιτο.

## XV.

1. Ἐνταῦθα ἡσαν τὰ Βελέσνος βασίλεια, τοῦ Συρίας ἄρχαντος. Ἐπύαξα δὲ, ἡ Συενενέσιος γυνὴ, προτέρα Κύρου πέντε ἡμέραις εἰς Ταρσοὺς ἀφίκετο. Ἐτυχε δὲ διὰ μέσου ρέων τοῦ χωρίου ποταμὸς Σελīνοῦς· καὶ ἐν Ἐφέσῳ δὲ παρὰ τὸν τῆς Ἀρτέμιδος νεὼν Σελīνοῦς ποταμὸς παράρρει, καὶ ἵχθυες δὲ ἐν ἀμφοτέροις ἔνεισι καὶ κόγχαι.

2. Ταῦτα δὲ τὰ θηρία οἱ ἵππεις ἐνίστε ἐδίωκον. Δῆλον ἦν, ὅτι ἐγγύς που βασιλεὺς ἦν. Βασιλέα σε ἐποίησαν. Πορεύεται ὡς βασιλέα. 'Ο δ' Ὁρόντης, νομίσας ἐτοίμους εἶναι αὐτῷ τοὺς ἵππεας, γράφει ἐπιστολὴν παρὰ βασιλέα. Καὶ ἐντεῦθεν Σεύθης πέμπει Ἀβροζέλμην τὸν ἑαυτοῦ ἐρμηνέα πρὸς Ξενοφῶντα, καὶ κελεύει αὐτὸν κατα-

(L. 1.) VI. 4. 1. (7.) II. 1. 8; IV. 3. 10. (8.) III. 2. 39. (10.) II. 5. 2. (11.) I. 1. 3. (13.) I. 1. 4. (15.) VI. 1. 18. (17.) I. 3. 5; IV. 4. 6. (19.) I. 4. 10. (20.) I. 2. 25. (21.) V. 3. 8. (25.) I. 5. 2; II. 3. 6. (26.) VII. 7. 22. (27.) I. 2. 4; 6. 3. (29.) VII. 6. 43.

μεῖναι παρ' ἑαυτῷ. Σφενδονητῶν τε τὴν ταχίστην δεῖ καὶ ἵππέων.

3. Ἐπεὶ δὲ πάλιν ἥλθε, λέγει τὴν μαντείαν τῷ Σωκράτει. Καὶ ἥδη τε ἦν περὶ πλήθουσαν ἀγορὰν, καὶ ἔρχονται παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες· οἱ μὲν ἄλλοι βάρβαροι, ἦν δ' αὐτῶν Φαλίνος εἰς "Ελλην, δις ἐτύγχανε παρὰ Τισσαφέρνει ὄν, καὶ ἐντίμως ἔχων. Ἄλλος ἔπεσθε ἡγεμόνι τῷ Ἡρακλεῖ, καὶ ἄλλοι λοις παρακαλεῖτε ὄνομαστί. Ἐν τούτοις τοῖς χωρίοις οἱ Κρῆτες χρησιμώτατοι ἐγένοντο· ἥρχε δὲ αὐτῶν Στρατοκλῆς Κρής. Οἱ στρατηγοὶ τῶν Ἐλλήνων ἔξενιζον τοὺς τῶν Σινωπέων πρέσβεις.

4. Ἐντεῦθεν δὲ ἔξελανει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Θύμβριον, πόλιν οἰκουμένην. Ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη ἡ Μίδου καλουμένη, τοῦ Φρυγῶν βασιλέως· ἐφ' ἣ λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι, οἷνῳ κεράσας αὐτήν.

5. Ο Κύρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων, ὃν Τισσαφέρνης ἐτύγχανεν ἔχων. Καὶ αὕτη αὖ ἄλλη πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν στράτευμα. Ἐνταῦθα Κύρος, Σιλανὸν καλέσας, τὸν Ἀμβρακιώτην μάντιν, ἔδωκεν αὐτῷ δαρεικοὺς τρισχιλίους.

6. Ἡν δὲ τῆς χιόνος τὸ βάθος ὄργυιά. Ἐνθα δὴ οἱ μὲν Καρδοῦχοι, ἐκλιπόντες τὰς οἰκίας, ἔχοντες καὶ γυναικας καὶ παῖδας, ἔφευγον ἐπὶ τὰ ὅρη. Τέλος δὲ εἶπεν. Εἶχον δὲ πάντες κράνη χαλκᾶ, καὶ χιτῶνας φοινικοῦς, καὶ κυημῖδας.

7. Τούτου τὸ εὑρος δύο πλέθρα. Ἐνταῦθα ἤσαν τὰ Σινευνέσιος βασίλεια, τοῦ Κιλίκων βασιλέως· διὰ μέσης δὲ τῆς πόλεως ρέι ποταμὸς, Κύδνος ὄνομα, εὑρος δύο πλέθρων. Ἀπαγγέλλει, ὅτι φεύγουσιν ἀνὰ κράτος. Ἡν δὲ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτη. Ὁτε δὲ ἀπέθνησκεν, ἦν ἐτών ὡς τριάκοντα.

8. Ἀγίας δὲ ὁ Ἀρκᾶς, καὶ Σωκράτης ὁ Ἀχαιὸς, καὶ τούτω ἀπεθανέτην. Τούτων δὲ οὐθ' ὡς ἐν πολέμῳ κακῶν οὐδεὶς κατεγέλα, οὗτ' ἐσ φιλίαν αὐτοὺς ἐμέμφετο. ἥστην δὲ ἄμφω ἀμφὶ τὰ πέντε καὶ τριάκοντα ἔτη ἀπὸ γενεᾶς.

9. Ἐν δὲ ταῖς οἰκίαις ἥσαν αἰγες, οἰες, βόες, ὅρνιθες, <sup>5</sup> καὶ τὰ ἔκγονα τούτων. Ἐνι δ' ἐν τῷ ἱερῷ χώρῳ καὶ λειμῶν καὶ ἄλση καὶ ὅρη δένδρων μεστὰ, ἵκανὰ καὶ σῦς καὶ αἴγας καὶ βοῦς τρέφειν.

10. Ἐντεῦθεν τῇ ὑστεραίᾳ ἀναγόμενοι πνεύματι ἐπλεον καλῷ ἡμέρας δύο παρὰ γῆν. Καὶ παραπλέοντες ἐθεώρουν <sup>10</sup> τήν τ' Ἰασονίαν ἀκτὴν, ἔνθα ἡ Ἀργὸς λέγεται ὄρμίσασθαι, καὶ τῶν ποταμῶν τὰ στόματα.

11. Καὶ ἐν τούτῳ Κλέανδρος ἀφικνεῖται, δύο τριήρεις ἔχων, πλοίον δ' οὐδέν. Ἀλλὰ ταῦτα μὲν ψευδῆ ἦν. Ἐπεὶ δ' ἥσαν ἀφανεῖς, διῆλθε λόγος, ὅτι διώκει αὐτοὺς <sup>15</sup> Κύρος τριήρειν. Οἱ πολέμιοι ἵππεις φεύγουσι κατὰ τοῦ πρανοῦς. Ἐπὶ δὲ τὸ κατεργάζεσθαι ὃν ἐπιθυμοίη, συντομωτάτην ὥστο ὁδὸν εἶναι διὰ τοῦ ἐπιορκεῖν τέ καὶ ψεύδεσθαι καὶ ἔξαπατᾶν· τὸ δ' ἀπλοῦν καὶ τὸ ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι. <sup>20</sup>

12. Χαράδρα ἵσχυρῶς βαθεῖα. Αἱ δ' οἰκίαι ἥσαν κατάγειοι, τὸ μὲν στόμα ὥσπερ φρέάτος, κάτω δ' εὐρεῖαι. Καὶ ἦν δὲ τῇ ἀληθείᾳ ὑπὲρ ἥμισυ τοῦ ὅλου στρατεύματος Ἀρκάδες καὶ Ἀχαιοί. Κύρος γὰρ ἐπεμπει βίκους οἴνου ἡμιδεεῖς πολλάκις, ὅπότε πάνυ ἥδὺν λάβοι, λέγων, ὅτι <sup>25</sup> “οὕπω δὴ πολλοῦ χρόνου τούτου ἥδίοιν οἴνῳ ἐπιτύχοι· τούτου οὖν σοι ἐπεμψε, καὶ δεῖται σου, τήμερον τούτου ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς.”

13. Ἀριθμὸς δὲ συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ καταβάσεως, σταθμοὶ διακόσιοι δεκαπέντε, παρασάγγαι <sup>30</sup> χίλιοι ἑκατὸν πεντήκοντα πέντε, στάδια τρισμύρια τετρακισχίλια ἑξακόσια πεντήκοντα. Χρόνου πλῆθος τῆς ἀναβάσεως καὶ καταβάσεως, ἐνιαυτὸς καὶ τρεῖς μῆνες.

(L. 1.) Π. 6. 30. (5.) ΙV. 5. 25. (6.) ΙV. 3. 11. (9.) VI. 2. 1. (13.) VI. 6. 5. (14.) ΙI. 4. 24. (15.) I. 4. 7. (16.) VI. 5. 31. (17.) II. 6. 22. (21.) V. 2. 3: IV. 5. 25. (23.) VI. 2. 10. (24.) I. 9. 25. (29.) VII. 8. 26.

## XVI.

1. Ἐντεῦθεν δὲ κατέβαινεν εἰς πεδίον μέγα καὶ καλον, ἐπίρρυτον, καὶ δένδρων παντοδαπῶν ἔμπλεων καὶ ἀμπέλων· πολὺ δὲ καὶ σήσαμον καὶ μελίνην καὶ κέγχρον καὶ πυροὺς καὶ κριθὰς φέρει. Ὁρος δ' αὐτὸ περιέχει ὄχυρὸν 5 καὶ ὑψηλὸν πάντη ἐκ θαλάττης εἰς θάλατταν.

2. Μετὰ ταῦτα Κύρος ἐξελαύνει σταθμοὺς τέτταρας, παρασάγγας εἴκοσιν, ἐπὶ τὸν Χάλον ποταμὸν, ὅντα τὸ εὔρος πλέθρου, πλήρη δ' ἵχθυων μεγάλων καὶ πραέων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον, καὶ ἀδικεῖν οὐκ εἴων, οὐδὲ τὰς 10 περιστεράς.

3. Οἱ δὲ στρατιῶται ὡς εἶδον τὸν Εενοφῶντα, προσπίπτουσιν αὐτῷ πολλοὶ, καὶ λέγουσι· “Νῦν σὸι ἔξεστιν, ὡς Εενοφῶν, ἀνδρὶ γενέσθαι. Ἐχεις πόλιν, ἔχεις τριήρεις, ἔχεις χρήματα, ἔχεις ἄνδρας τοσούτους. Νῦν ἀν, εἰ βούλοιο, σύ τε ἡμᾶς ὀνήσαις, καὶ ἡμεῖς σὲ μέγαν ποιήσαιμεν.”

4. Ἐδάκρυε πολὺν χρόνον. Οἱ δὲ Καρδοῦχοι πυρὰ πολλὰ ἔκαιον κύκλῳ ἐπὶ τῶν ὄρέων. Καὶ ὕδωρ πολὺ ἦν ἐξ οὐρανοῦ. Στρατοπεδευομένων δ' αὐτῶν, γίγνεται τῆς νικτὸς χιῶν πολλή.

5. Οὔτως ἀφίκοντο ἐπὶ τὸ στρατόπεδον πάντες σῶοι ὄντες. Ἡν δὲ τοῖς μὲν ὄφθαλμοῖς ἐπικούρημα τῆς χιόνος, εἴ τις μέλαν τι ἔχων πρὸ τῶν ὄφθαλμῶν πορεύοιτο. Ἐθύετο τῷ Διὶ τῷ Βασιλεῖ. Πέμφας Γλοῦν εἶπεν. Ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὅνομα δ' αὐτῇ Κορ-25 σωτή· περιερρέετο δ' αὐτῇ ὑπὸ τοῦ Μάσκα κύκλῳ.

6. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας πεντεκαΐδεκα, εἰς Ἰσσοὺς, τῆς Κιλικίας ἐσχάτην πόλιν ἐπὶ τῇ θαλάττῃ οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρῳ παρῆσαν αἱ ἐκ Πελοποννήσου νῆες, τριάκοντα καὶ πέντε, καὶ ἐπ' αὐταῖς ναύαρχος Πυθαγόρας Λακεδαιμόνιος. Ἡγεῖτο δ' αὐτῶν

(L. 1.) I. 2. 22. (6.) I. 4. 9. (11.) VII. 1. 21. (16.) I. 3. 2: IV. 1. 11. (17.) IV. 2. 2. (18.) IV. 4. 8. (20.) V. 2. 32. (21.) IV. 5. 13. (23.) VII. 6. 44: I. 4. 16. (24.) I. 5. 4. (26.) I. 4. 1.

Ταμὸς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναῦς ἐτέρας Κύρου πέντε καὶ εἴκοσιν, ἀντὶ ἐπολιόρκει Μίλητου, ὅτε Τισσαφέρνει φίλη ἦν, καὶ συνεπολέμει Κύρῳ πρὸς αὐτόν. Παρῆν δὲ καὶ Χειρίσοφος ὁ Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετάπεμπτος ὑπὸ Κύρου, ἐπτακοσίους ἔχων ὄπλιτας, ὃν ἐστρατήγει παρὰ Κύρῳ. Αἱ δὲ νῆσοι ὡρμοιν παρὰ τὴν Κύρου σκηνήν.

## XVII.

1. Ἐντεῦθεν δ' ἐπορεύθησαν οἱ "Ἐλληνες διὰ Μακρώνων σταθμοὺς τρεῖς, παρασάγγας δέκα· τῇ πρώτῃ δὲ ήμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμὸν, δος ὥριζε τὴν τῶν Μακρώνων καὶ τὴν τῶν Σκυθῶν. Τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμοὺς τέτταρας· ήνίκα δὲ τὸν πέμπτον ἐπορεύοντο, εἴδον βασιλείον τι, καὶ περὶ αὐτὸν κώμας πολλάς. Οὐδ' ἄλλος δὲ τῶν Ἐλλήνων ἐν ταύτῃ τῇ μάχη ἔπαθεν οὐδεὶς οὐδὲν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναι τις ἐλέγετο.

2. Κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας. Πάνυ δὲ οὐδίγοι ἀμφ' αὐτὸν κατελείφθησαν. Ἐντεῦθεν ἀνθρωποι μὲν πάνυ δὲ οὐδίγοι ἐλήφθησαν, βόες δὲ καὶ ὄνοι πολλοὶ καὶ πρόβατα. Συλληφθήσεται.

3. Τοιγαροῦν κράτιστοι δὴ ὑπῆρέται παντὸς ἔργου καὶ Κύρῳ ἐλέχθησαν γενέσθαι. Τί πραχθήσεται; Ὁ δὲ Κλέαρχος ἀκούσας ἐταράχθη σφόδρα καὶ ἐφοβεῖτο. Ἐτάχθησαν οὖν ἐπὶ τεττάρων· εἰχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου, τὸ δὲ μέσον οἱ ἄλλοι στρατηγοί.

4. Πολλάκις δὲ χῆνας ἡμιβρώτους ἔπειπε, καὶ ἄρτων ἡμίσεα, καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα. "Τούτοις ἥσθη Κύρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι." Ἡναγκάσθη διώκειν. Θώρακες αὐτοῖς ἐπορίσθησαν.

5. Καὶ λέγεται δεηθῆναι ἡ Κίλισσα Κύρου, ἐπιδεῖξαι

(L. 8.) IV. 8. 1. (11.) ΠΙ. 4. 23. (14.) Ι. 8. 20. (16.) Ι. 9. 7. (17.) Ι. 8. 25: IV. 7. 14. (19.) VII. 2. 14. (20.) Ι. 9. 18. (21.) VII. 6. 8: ΙΙ. 4. 18. (23.) Ι. 2. 15. (26.) Ι. 9. 26. (29.) ΙΙΙ. 3. 12; 3. 20. (31.) Ι. 2. 14.

τὸ στράτευμα αὐτῇ. Ὁ Κλέαρχος οὐκ ἥθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φοβούμενος μὴ κυκλωθείη ἑκατέρωθεν· τῷ δὲ Κύρῳ ἀπεκρίνατο, ὅτι αυτῷ μέλοι, ὅπως καλῶς ἔχοι. Καὶ κατεκαύθη πᾶσα ἡ πόλις.

6. Δείσαντες μὴ ἀποκλεισθείσαν, φεύγουσιν ἀνὰ κράτος. Ἀναμνήσθητε γὰρ, ἐν ποίοις τισὶν πράγμασιν ὅντες ἐτυγχάνετε. Τότε δὴ καὶ ἐγνώσθη, ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψανεν.

7. Ἐντεῦθεν ὁ Ἡρακλεῖδης ἡχθέσθη τε, καὶ ἔδεισε μὴ 10 ἐκ τῆς Σεύθου φιλίας ἐκβληθείη. Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες, ἀνήχθησαν ὡς βασιλέα, καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν.

8. Φαρναβάζῳ παραδοθήσεται. Καὶ ὅτε ἐξ Ἐφέσου δὲ ὠρμάτο Κύρῳ συσταθησόμενος, ἀετὸν ἀνεμιμνήσκετο 15 ἑαυτῷ δεξιὸν φθεγγόμενον.

9. Τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμιοι, οὐδὲ τῇ τρίτῃ. Φάνητε τῶν λοχᾶγῶν ἄριστοι. Οἱ δὲ στρατιῶται συλλεγέντες ἐβουλεύοντο, τὴν λοιπὴν πορείαν πότερον κατὰ γῆν ἢ κατὰ θάλατταν χρὴ πορευθῆναι ἐκ τοῦ Πόντου. Ἐβουλευόμεθα ξὺν τοῖς Κερασουντίοις, ὅπως ἀνταφείησαν οἱ τῶν Ἑλλήνων νεκροί.

10. Ἐπεὶ δὲ ἡσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἰσω, Πρόξενος Βοιώτιος, Μένων Θετταλὸς, Ἀγίας Ἀρκὰς, Κλέαρχος Λάκων, Σω-25 κράτης Ἀχαιός· οἱ δὲ λοχᾶγοι ἐπὶ ταῖς θύραις ἔμενον. Οὐ πολλῷ δὲ ὑστερον, ἀπὸ τοῦ αὐτοῦ σημείου, οἵ τ' ἔνδον ξυνελαμβάνοντο, καὶ οἱ ἔξω κατεκόπησαν.

## XVIII.

1. Ὁ μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει. Οἱ γὰρ πολέμιοι ἀνατεθαρρήκασιν. Οἱ δὲ πο-30 λέμιοι ἐπιωρκήκασί τε, καὶ τὰς σπονδὰς καὶ τοὺς ὅρκους λελύκασιν. Ἐγώ σε, ὡ Φαλίνε, ἄσμενος ἐώρακα, οἴμαι

δὲ καὶ οἱ ἄλλοι πάντες. Κῦρος δὲ, ἔχων οὓς εἴρηκα, ὠρμάτο ἀπὸ Σάρδεων. Ἡ μὲν γὰρ εὐταξία σώζειν δοκεῖ, ἡ δὲ ἀταξία πολλοὺς ἥδη ἀπολάλεκεν.

2. Ἀπολελοίπασιν ἡμᾶς Ξενίας καὶ Πασίων. Βασι-  
λεὺς νικᾶν ἡγεῖται, ἐπεὶ Κύρου ἀπέκτονεν. Καὶ στήλη 6  
ἔστηκε παρὰ τὸν ναὸν, γράμματα ἔχουσα. Εἰσὶ μὲν γὰρ  
ἥδη ἐγγὺς αἱ Ἑλληνίδες πόλεις· τῆς δὲ Ἑλλάδος Λακε-  
δαιμόνιοι προεστήκασιν. Προηγεῖσθε τὴν πρὸς τοὺς  
ἐναντίους, ὡς μὴ ἐστήκωμεν, ἐπεὶ ὥφθημεν καὶ εἴδομεν  
τοὺς πολεμίους. 10

3. Ἐνθα δὴ προσέρχεται τῷ Ξενοφῶντι τῶν πελτα-  
στῶν τις ἀνὴρ, Ἀθήνησι φάσκων δέδουλευκέναι, λέγων, ὅτι  
γιγνώσκοι τὴν φωνὴν τῶν ἀνθρώπων. Πρὶν δὲ πεντεκαί-  
δεκα στάδια διεληλυθέναι, ἐνέτυχον ἥδη νεκροῖς.

4. Μετὰ ταῦτα οὔτε ξῶντα Ὁρόντην οὔτε τεθνηκότα 15  
οὐδεὶς εἶδε πώποτε, οὐδ’ ὅπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλε-  
γεν· εἴκαζον δὲ ἄλλοι ἄλλως· τάφος δὲ οὐδεὶς πώποτε  
αὐτοῦ ἔφανη. Ἀκούσας ταῦτα ὁ Κλέανδρος εἶπεν, ὅτι  
Δέξιππον μὲν οὐκ ἐπαινοίη, εὶ ταῦτα πεποιηκὼς εἴη. Τῇ  
δ’ ὑστεραίᾳ ἦκεν ἄγγελος λέγων, ὅτι λελοιπὼς εἴη Συέν-  
νεσις τὰ ἄκρα, ἐπεὶ ἥσθετο ὅτι τὸ Μένωνος στράτευμα ἥδη  
ἐν Κιλικίᾳ ἦν εἴσω τῶν ὄρέων. Πάντες δὲ ὤντο ἀπολω-  
λέναι, ὡς ἑαλωκυίας τῆς πόλεως. "Αμα δὲ τῇ ἡμέρᾳ εἰκὸς  
τοὺς πολεμίους ἥξειν.

5. Τούς τε πολεμίους ἐπεποιήκεσαν θρασυτέρους. Εἰ-  
λήφεσαν πρόβατα πολλά. Ἐτεόνικος είστηκει παρὰ τὰς  
πύλας. Καὶ Χειρίσοφος μὲν ἥδη τετελευτήκει, φάρμακον  
πιὼν, πυρέττων· τὰ δ’ ἐκείνου Νέων ὁ Ἀσιναῖος παρέ-  
λαβεν. Καὶ ἄλλος ἀναβεβήκει, καὶ ἡλώκει τὸ χωρίον, ὡς  
ἔδόκει. Συνεβούλευσεν οὖν αὐτῷ θύεσθαι καθὰ εἰώθει. 20  
Χιτωνίσκους δὲ ἐνεδεδύκεσαν ὑπέρ γονάτων.

6. Πάνθ' ἡμῖν πεποίηται. Ὡ θαυμασιώτατε ἀνθρω-

(L. 1.) I. 2. 5. (2.) III. 1. 33. (4.) I. 4. 8: II. 1. 11. (5.) V. 3. 13. (6.) VI. 6. 12.  
(8.) VI. 5. 10. (11.) IV. 8. 4. (13.) VI. 5. 5. (15.) I. 6. 11. (18.) VI. 6. 25.  
(19.) I. 2. 21. (22.) VII. 1. 19. (23.) III. 1. 13. (25.) V. 4. 18: VI. 6. 5. (26.) VII.  
1. 12. (27.) VI. 4. 11. (29.) V. 2. 15. (30.) VII. 8. 4. (31.) V. 4. 13. (32.) I. 8. 12:  
III. P. 27.

πε, σύ γε οὐδὲ ὄρῶν γιγνώσκεις, οὐδὲ ἀκούων μέμνησαι. "Οπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, ἃς κέκτησθε, καὶ ὑπὲρ ἣς ὑμᾶς ἐγὼ εύδαιμονίζω. "Οστις τε ὑμῶν τοὺς οἰκείους ἐπιθῦμει ἵδειν, μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι· τούς γὰρ ἔστιν ἄλλως τούτου τυχεῖν· δοτις τε ζῆν ἐπιθύμει, πειράσθω νικᾶν.

7. 'Ομολογεῖς οὖν, περὶ ἐμὲ ἄδικος γεγενῆσθαι; "Ωστε ἔγωγε, ἐξ ὧν ἀκούω, οὐδένα κρίνω ὑπὸ πλειόνων πεφιλήσθαι οὔτε Ἑλλήνων οὔτε Βαρβάρων. Νῦν μὲν ἡμᾶς 10 ὑπάγεται μένειν, διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα.

8. Αἱ δὲ κῶμαι, ἐν αἷς ἐσκήνουν, Παρυσσάτιδος ἡσαν, εἰς ζώνην δεδομέναι. Μετὰ ταῦτα περιέμενον Τισσαφέρνην οἵ τε Ἑλληνες καὶ Ἀριαῖος, ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι, ἡμέρας πλείους ἡ εἴκοσιν. Οὗτος δὲ τεταγμένος ἐτύγχανεν ἐπὶ τῷ εὐώνυμῳ, τοῦ ἵππικοῦ ἄρχων· ὡς δ' ἥσθετο Κύρον πεπτωκότα, ἔφυγεν. Ἐπειδὴ δὲ ἔως ἐγένετο, διέβαινον τὴν γέφυραν, ἔξευγμένην πλοίοις τριάκοντα καὶ ἑπτά.

9. 'Εγὼ αὐτὸν εἶδον, ὥσπερ Λυδὸν, ἀμφότερα τὰ ὡτα 20 τετρυπημένον. "Αμα δ' ἔδειξε συντετριμμένους ἀνθρώπους καὶ σκέλη καὶ πλευράς. Πορευόμενοι δ' ἐντυγχάνουσι λόφῳ ὑπὲρ τῆς ὁδοῦ κατειλημμένῳ ὑπὸ τῶν πολεμίων, οὓς ἡ ἀποκόψαν ἦν ἀνάγκη, ἡ διεξένχθαι ἀπὸ τῶν ἄλλων Ἑλλήνων.

25 10. Καὶ ἐπεὶ ἤχθησαν παρὰ Σενοφῶντα, ἐρωτᾶ αὐτοὺς, εἴ που ἥσθηνται ἄλλου στρατεύματος ὄντος Ἑλληνικοῦ. Οἱ δὲ ἔλεγον πάντα τὰ γεγενημένα, καὶ νῦν ὅτι πολιορκοῦνται ἐπὶ λόφου, οἱ δὲ Θράκες πάντες περικεκλωμένοι εἰεν αὐτούς.

30 11. 'Ετετίμητο γὰρ ὑπὸ Κύρου δι' εὔνοιάν τε καὶ πιστότητα. Αἱ οἰκίαι κύκλῳ περιεσταύρωντο μεγάλοις σταυροῖς τῶν προβάτων ἔνεκα. Οἱ γὰρ μάντεις ἀποδεδειγμένοι ἦσαν, ὅτι μάχη μὲν ἔσται, τὸ δὲ τέλος καλὸν

(L. 2.) I. 7. 3. (3.) III. 2. 39. (7.) I. 6. 8; 9. 28. (9.) II. 4. 3. (11.) I. 4. 9. (12.) II. 4. 1. (14.) I. 9. 31. (16.) II. 4. 24. (19.) III. 1. 31. (20.) IV. 7. 4. (21.) IV. 2. 10. (25.) VI. 2. 10. (30.) I. 8. 29. (31.) VII. 4. 14. (32.) V. 2. 9.

τῆς ἐξόδου. Αἱ πύλαι ἐκέκλειντο, καὶ ἐπὶ τῶν τειχῶν ὅπλα ἐφαίνετο.

12. Ἐντεῦθεν διέπλευσαν εἰς Λάμψακον· καὶ ἀπαντᾶ τῷ Ξενοφῶντι Εὔκλειδης μάντις Φλιάσιος, ὁ Κλεαγόρου υἱὸς τοῦ τὰ ἐνύπνια ἐν Λυκείῳ γεγραφότος. Οὗτος συνή-<sup>15</sup> δετο τῷ Ξενοφῶντι, ὅτι ἐσέσωστο· καὶ ἡρώτα αὐτὸν, πόσον χρυσίον ἔχει.

13. Καὶ ἄμα ταῦτα ποιούντων ἡμῶν εὐθὺς Ἀριαῖος ἀφεστήξει· ὥστε φίλος ἡμῶν οὐδεὶς λελείψεται. Εἰ γάρ τια ἀλλήλοις μάχην συνάγετε, νομίζετε, ἐν τῇδε τῇ ἡμέρᾳ<sup>10</sup> ἐμέ τε κατακεκόψεθαι, καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον.

## XIX.

1. Οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἵστανται, ἀλλὰ φεύ-  
γουσιν. Ἀλλὰ μὴν καὶ τοῦτο γε ἐπίστασθε, ὅτι βορέας μὲν ἔξω τοῦ Πόντου εἰς τὴν Ἑλλάδα φέρει, νότος δὲ εἰσω εἰς Φᾶσιν· καὶ λέγετε, ὅταν βορράς πνέῃ, ὡς καλοὶ πλοῖ<sup>15</sup> εἰσιν εἰς τὴν Ἑλλάδα. Ἀλλ᾽ ἐγώ φημι, ταῦτα μὲν φλυ-  
αρίας εἰναι. Καὶ ἵσθαι αὐτὸς τὸ τραῦμά φησιν. Ἀμα δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον, ὅτι Κύρος οὐτε ἄλλον πέμποι σημανοῦντα, ὅ τι χρὴ ποιεῖν, οὐτε αὐτὸς φαίνοιτο.<sup>20</sup>

2. Τῶν δὲ Μένωνος στρατιωτῶν ξύλα σχίζων τις, ὃς εἶδε τὸν Κλέαρχον διελαύνοντα, ἵησι τῇ ἀξίνῃ. Ἡν οὖν σωφρονήτε, τοῦτον τάναντία ποιήσετε, ἡ τοὺς κύνας ποι-  
οῦσι· τοὺς μὲν γὰρ κύνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας διδέασι, τὰς δὲ νύκτας ἀφιάσι· τοῦτον δὲ, ἡν σωφρονήτε,<sup>25</sup> τὴν νύκτα μὲν δήσετε, τὴν δὲ ἡμέραν ἀφήσετε.

3. Δίδωσι δὲ αὐτῷ Κύρος μυρίους δαρεικούς. Καὶ τὸν ἡγεμόνα δήσαντες παραδιδόσσιν αὐτοῖς.

4. Ἀλλήλοις συμμιγνύσσιν. Καὶ αὐτὸν τε τὸν Σμί-  
κρητα ἀποκτινύσσαι, καὶ τοὺς ἄλλους πάντας. Τὰ ση-<sup>30</sup>  
μεία δεικνύονται τῆς καταβάσεως. Τοῦτο δὲ λέγοντος

(L. 1.) VI. 2. 8. (3.) VII. 8. 1. (8.) II. 4. 5. (9.) I. 5. 16. (12.) I. 10. 1. (13.)  
V. 7. 7. (16.) I. 3. 18. (17.) I. 8. 26: II. 1. 2. (21.) I. 5. 12. (22.) V. 8. 24. (27.)  
II. 6. 4: IV. 2. 1. (29.) IV. 6. 24: VI. 2. 5. (30.) VI. 2. 2. (31.) III. 2. 9.

αὐτοῦ, πτάρνυται τις· ἀκούσαντες δ' οἱ στρατιῶται, πάντες μιὰ ὄρμῇ προσεκύνησαν τὸν θεόν.

5. Κραυγὴ πολλῇ ἐπίασιν. Ἡμεῖς, ἦν σωφρονῶμεν, ἅπιμεν ἐντεῦθεν ἐκ τῆς τούτων ἐπικρατείας. Ἐξαγγέλλει τις τῷ Εενοφῶντι, δτὶ, εἰςεισι, συλληφθήσεται.

6. Κύρος δὲ, ψιλὴν ἔχων τὴν κεφαλὴν, εἰς τὴν μάχην καθίστατο. Οὐκ ἐδύνατο καθεύδειν. Ἐντεῦθεν ἐπορεύοντο ὡς ἐδύναντο τάχιστα. Ἐκ τούτου Εενοφῶν ἀνίσταται, ἐσταλμένος ἐπὶ πόλεμον ὡς ἐδύνατο κάλλιστα. 10 “Ἐρώτα τοίνυν,” ἔφη, “αὐτοὺς, τί ἀντιτετάχαται, καὶ χρήζουσιν ἡμῖν πολέμιοι εἶναι.” Ως αὐτὸς ἔφησθα. Ταῦτα εἰπὼν, ἐπήρετο τὸν Μηδοσάδην, εἰ ἀληθῆ ταῦτ’ εἴη· ὁ δ’ ἔφη. Ἐπήρετο αὐτὸν, εἰ ὀπλιτεύοι· οὐκ ἔφη.

7. Οὐκέτι ἐπετίθεντο οἱ πολέμιοι τοῖς καταβαίνουσι, 15 δεδοικότες μὴ ἀποτμηθείησαν. Ρίψαντες γάρ τους πορφυροῦς κάνδις, ὃπου ἔτυχεν ἔκαστος ἐστηκώς, ἵεντο, ὥσπερ ἀν δράμοι τις περὶ νίκης. Καὶ τῷ κωμάρχῃ ἐδίδοσαν λαμβάνειν, ὃ τι βουλοιτο. Καὶ μισθὸν μὲν οὐκ ἐδίδου ὁ Ἀναξίβιος. Μετὰ ταῦτα ἐδίδοτο λέγειν τῷ βουλομένῳ. 20 8. Καὶ ἀποτεμόντες τὰς κεφαλὰς τῶν νεκρῶν, ἐπεδείκνυσαν τοῖς τε Ἑλλησι καὶ τοῖς ἑαυτῶν πολεμίοις, καὶ ἄμα ἔχόρευον, νόμῳ τινὶ ἄδοντες. Ἡν δὲ χιῶν πολλὴ, καὶ ψύχος οὕτως ὥστε τὸ ὄνδωρ, ὃ ἐφέροντο ἐπὶ δεῖπνου, ἐπήγυντο. Οὐδεὶς ἀπέγει πρὸς βασιλέα. Ὅμεις δὲ οὐκ ὢτε 25 εἰς τήνδε τὴν χώραν.

9. Οἱ δὲ πολέμιοι, ὡς ἥρξαντο θεῖν, οὐκέτι ἐστησαν, ἀλλὰ φυγὴ ἄλλοις ἄλλῃ ἐτράπετο. Καὶ ἄμα ταῦτ’ εἰπὼν ἀνέστη. Κύρος δ’ οὖν ἀνέβη ἐπὶ τὰ ὅρη. Ως δ’ ἀνέβησαν, θύσαντες καὶ τρόπαιον στησάμενοι, κατέβησαν εἰς τὸ πεδίον, καὶ εἰς κώμας πολλῶν καὶ ἀγαθῶν γεμούσας ἥλθον. Ἀφίκοντο εἰς τὰς κώμας· καὶ ἰᾶτροὺς κατέστησαν ὀκτὼ, πολλοὶ γὰρ ἦσαν οἱ τετρωμένοι.

(L. 3.) I. 7. 4: VII. 6. 42. (4.) VII. 2. 14. (6.) I. 8. 6. (7.) III. 1. 11; 4. 44. (8.) III. 2. 7. (10.) IV. 8. 5. (11.) VII. 7. 9. (12.) VII. 2. 25. (13.) V. 8. 5. (14.) III. 4. 29. (15.) I. 5. 8. (17.) IV. 5. 32. (18.) VII. 1. 7. (19.) VII. 3. 13. (20.) V. 4. 17. (22.) VII. 4. 3. (24.) I. 9. 29: VII. 7. 6. (26.) IV. 8. 19. (27.) III. 1. 47. (28.) I. 2. 29: IV. 6. 27. (31.) III. 4. 30.

10. Οἱ δὲ ὄπλιται ἔθεντο τὰ ὄπλα. Τοῖς τελευταίοις ἐπέθεντο, καὶ ἀπέκτεινάν τινας. Ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδοσαν τῷ Δρακοντίῳ. Ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγνωσαν οἱ στρατιῶται, ὅτι κενὸς ὁ φόβος εἴη, καὶ οἱ ἄρχοντες σῶοι. Καὶ ἵπποι ἥλωσαν εἰς τὸ εἴκοσι, καὶ ἡ σκηνὴ ἡ Τιριβάζου ἐάλω. Κῦρος τε καταπήδησας ἀπὸ τοῦ ἄρματος, τὸν θώρακα ἐνέδυ.

11. Κῦρος δὲ, συγκαλέσας τοὺς στρατηγοὺς, εἶπεν· “Ἀπολελοίπασιν ἡμᾶς Θενίας καὶ Πασίων· ἀλλ’ εὐ γε μέντοι ἐπιστάσθωσαν, ὅτι οὕτε ἀποδεδράκασιν, οἷδα γὰρ τὸ ὅπη οἴχονται· οὕτε ἀποπεφεύγασιν, ἔχω γὰρ τριήρεις, ὅστε ἐλεῖν τὸ ἐκείνων πλοῖον.”

12. Θενοφῶν δ’ ἐπεὶ εἶδε Χαρμίνον καὶ Πολύνικον, “Ταῦτα,” ἔφη, “καὶ σέσωσται δι’ ὑμᾶς τῇ στρατιᾷ, καὶ παραδίδωμι αὐτὰ ἐγὼ ὑμῖν· ὑμεῖς δὲ διαθέμενοι διάδοτε τῇ στρατιᾷ.” Ἰθι δὴ, ἀναμνήσθητι, πῶς μέγα ἡγοῦ τότε καταπράξασθαι, ἂν νῦν καταστρεψάμενος ἔχεις. Νῦν μὲν οὖν ἄπιτε, καταλιπόντες τόνδε τὸν ἄνδρα· ὅταν δ’ ἐγὼ κελεύσω, πάρεστε πρὸς τὴν κρίσιν. Ἀλλὰ ίόντων, εἰδότες ὅτι κακίους εἰσὶ περὶ ἡμᾶς, ἡ ἡμεῖς περὶ ἐκείνους. α

13. ‘Ως δ’ ἡνὶ ἥλιος ἐπὶ δυσμᾶς, ἀνέστησαν οἱ “Ἐλληνες, καὶ εἶπον, ὅτι ὥρα νυκτοφύλακας καθιστάναι, καὶ σύνθημα παραδόναι. Καὶ τελευτῶν ἔχαλέπαινεν· οἱ δὲ σφάττειν ἐκέλευνον· οὐ γὰρ ἀν δύνασθαι πορευθῆναι. Τὸ δὲ στράτευμα ὁ σύτος ἐπέλιπε, καὶ πρίασθαι οὐκ ἦν, εἰ μὴ ἐν τῇ Λυδίᾳ ἀγορᾶ, ἐν τῷ Κύρου βαρβαρικῷ. Ἐγὼ οὖν φημι, ὑμᾶς χρῆναι διαβῆναι τὸν Εὐφράτην ποταμόν.

14. Καὶ τοὺς τῶν ‘Ἐλλήνων στρατηγοὺς ἐκέλευεν ὄπλιτας ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὄπλα περὶ τὴν αὐτοῦ σκηνήν. Τὴν δίκην ἔφη χρῆσειν ἐπιθεῖναι αὐτῷ. β Οὐκ ἥθελε τοὺς φεύγοντας προέσθαι.

15. ‘Ενταῦθα ἀφικνεῖται Ἐπύαξα, ἡ Συεννέσιος γυνὴ, τοῦ Κιλίκων βασιλέως, παρὰ Κύρου· καὶ ἐλέγετο Κύρῳ

(L. 1.) V. 2. 19: IV. 1. 10. (2.) IV. 8. 26. (3.) II. 2. 21. (5.) IV. 4. 21. (6.) I. 8. 3. (9.) I. 4. 8. (13.) VII. 7. 56. (16.) VII. 7. 27. (17.) VI. 6. 26. (19.) I. 4. 8. (21.) VII. 3. 34. (23.) IV. 5. 16. (24.) I. 5. 6. (26.) I. 4. 14. (28.) I. 6. 4. (30.) I. 3. 20. (31.) I. 9. 9. (32.) I. 2. 12.

δοῦναι χρήματα πολλά. "Ωστε ὥρα καὶ σοὶ ἐπιδείκνυσθαι τὴν παιδείαν. Τίς γὰρ ἐθελήσει κήρυξ ἵέναι, κήρυκας ἀπεκτονώς; Αὐτὸς δὲ οὐκ ἔφη ἵέναι.

16. Διελέγοντό τε ἑαυτοῖς, καὶ ἐγέλων ἐφ' ἑαυτοῖς, 5 καὶ ὠρχοῦντο ἐφιστάμενοι, ὅπου τύχοιεν, ὥσπερ ἄλλοις ἐπιδεικνύμενοι. Καὶ ἀναβάντες ἐπὶ τοὺς ἵππους, ὥχοντο ἀπελαύνοντες εἰς τὸ ἑαυτῶν στρατόπεδον. Καὶ δέδοικα, μὴ συστάντες ἀθρόοι που κακόν τι ἐργάσωνται οἱ πολέμιοι. Τῆς νυκτὸς ἀποδρὰς ὥχετο.

10 17. Ἐμελέτων τοξεύειν ἄνω ἵέντες μακράν. Ἐνταῦθ' ἔμειναν ἡμέρας ἑπτά· καὶ Ξενίας ὁ Ἀρκὰς στρατηγὸς καὶ Πασίων ὁ Μεγαρεὺς, ἐμβάντες εἰς πλοῖον, καὶ τὰ πλεῖστουν ἄξια ἐνθέμενοι, ἀπέπλευσαν. Τοὺς μὲν ὀπλίτας αὐτοῦ ἐκέλευσε μεῖναι, τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας. Ἀκούσαντες ταῦτα, καὶ δεξιὰς δόντες καὶ λαβόντες, ἀπῆλαυνον· καὶ πρὸ ἡμέρας ἐγένοντο ἐπὶ τῷ στρατοπέδῳ. Ὁ μέντοι Ξενοφῶν, ἀναγνοὺς τὴν ἐπιστολὴν, ἀνακοινούται Σωκράτει τῷ Ἀθηναίῳ περὶ τῆς πορείας. Ἐπορεύοντο ἔχοντες ἡγεμόνα τὸν ἀλόντα ἄνθρωπον.

20 18. Καὶ ἄνεμος βορρᾶς ἐναντίος ἔπνει, παντάπασιν ἀποκαίων πάντα, καὶ πηγνὺς τοὺς ἄνθρωπους. Ταῦτα δὲ λέγων, θορύβου ἥκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἥρετο, τίς ὁ θόρυβος εἴη. "Ωιχετο τῆς νυκτὸς ἀπιών. Ἐδόκει γὰρ, εἰς τὴν ἐπιοῦσαν ἔω ἥξειν βασιλέα σὺν τῷ στρατεύματι μαχούμενον.

19. Τὰς δὲ ὡτίδας, ἄν τις ταχὺ ἀνιστῇ, ἔστι λαμβάνειν· πέτονται γὰρ βραχὺ, ὥσπερ πέρδικες, καὶ ταχὺ ἀπαγορεύουσι· τὰ δὲ κρέα αὐτῶν ἥδιστα ἦν. Πειράσμοι, ὃ τι ἀν δύνωμαι, ὑμᾶς ἀγαθὸν ποιεῖν. Ἐπεμψέ 20 με Ἀριαῖος καὶ Ἀρτάοξος, πιστοὶ ὅντες Κύρῳ καὶ ὑμῖν εὖνοι, καὶ κελεύονται φυλάττεσθαι, μὴ ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βάρβαροι· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παραδείσῳ.

(L. 1.) IV. 6. 16. (2.) V. 7. 30. (3.) I. 3. 8. (4.) V. 4. 34. (6.) VII. 6. 42. (7.) VII. 3. 47. (9.) IV. 6. 3. (10.) III. 4. 17: I. 4. 7. (13.) I. 5. 13. (15.) VII. 3. 1. (17.) III. 1. 5. (18.) IV. 4. 19. (20.) IV. 5. 3. (21.) I. 8. 16. (23.) IV. 7. 27: I. 7. 1. (26.) I. 5. 3. (28.) VI. 1. 33. (29.) II. 4. 16.

20. Καὶ οὐκ ἔφασαν οἱ οἱ, ἐὰν μὴ τις αὐτοῖς χρήματα δῶ. "Οστε οὐ τοῦτο δέδοικα, μὴ οὐκ ἔχω δὲ τι δῶ ἑκάστῳ τῶν φίλων, ἀν εὖ γένηται, ἀλλὰ μὴ οὐκ ἔχω ἵκανοὺς, οἵς δῶ. 'Επεὶ δὲ ἔξῆλθον, ὁ Ἀναξίβιος ἔκλεισε τὰς πύλας, καὶ ἐκήρυξεν, ὅστις ἀν ἀλῷ ἔνδον ὡν τῶν στρατιω-<sup>τῶν</sup>, δτι πεπράσεται. Καὶ ὑμεῖς μὲν μὴ ἐκδῶτέ με, ἐγὼ δὲ ἐμαυτὸν, ὃσπερ Εενοφῶν λέγει, παρασχήσω κρίναντι Κλεάνδρῳ, δ τι ἀν βούληται, ποιήσαι. "Ιωμεν ἐπὶ τοὺς ἄνδρας. Σεύθης δέ φησιν, ἀν πρὸς ἐκεῖνον ἵητε, εὐ ποιήσειν ὑμᾶς.

10

21. Ταῦτ' ἐγὼ ἔσπευδον, καὶ διὰ τοῦτο σε οὐχ ὑπέμενον, εὶ πως δυναίμην φθάσαι, πρὶν κατειλῆθαι τὴν ὑπερβολὴν· οἱ δ' ἡγεμόνες, οὓς ἔχομεν, οὐ φασιν εἶναι ἄλλην ὄδόν. Συγκαλέσαντες τοὺς στρατηγοὺς ἐβούλευοντο, δπως ἀν κάλλιστα διαβάσειν, καὶ τούς τε ἔμπροσθεν νικῶν καὶ 15 ὑπὸ τῶν ὅπισθεν μηδὲν πάσχοιεν κακόν.

22. "Οπως φόβον ἐνθείη καὶ ἄλλοις. Τέλος ἀπεδείξαντο οἱ μάντεις πάντες γνώμην, δτι οὐδαμῆ προσίσιντο οἱ θεοὶ τὸν πόλεμον. 'Επέδειξεν αὐτὸν, δτι περὶ πλεύστου ποιῶτο, εὶ τῷ σπείσαιτο, καὶ εὶ τῷ σύνθοιτο, καὶ εὶ τῷ 20 ὑπόσχοιτό τι, μηδὲν φεύδεσθαι.

23. 'Ηρώτων ἐκεῖνοι, εὶ δοίεν ἀν τούτων τὰ πιστά· οἱ δ' ἔφασαν, καὶ δοῦναι καὶ λαβεῖν ἔθελεν. 'Εντεῦθεν διδόσασιν οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς "Ελλησιν, οἱ δὲ "Ελληνες ἐκείνοις "Ελληνικήν.

25

24. "Ενθα δὴ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκὰς, πρεσβύτατος ὡν, δτι πρόσθεν ἀν ἀποθάνοιεν, ἢ τὰ δπλα παραδοίησαν. 'Αλλ', οἵμαι, εὶ ἐδίδου, ἐπὶ τούτῳ ἀν ἐδίδου, δπως ἐμοὶ δοὺς μέσον, μὴ ἀποδοίη, ὑμῖν τὸ πλεῖον. 'Ο δὲ Κλέαρχος ἐβούλευετο, Πρόξενον καλέσας (πλησιαίτατος 30 γὰρ ἦν), εὶ πέμποιεν τινας, ἢ πάντες ἵοιεν ἐπὶ τὸ στρατόπεδον ἀρήξοντες.

(L. 1.) I. 4. 12. (2.) I. 7. 7. (4.) VII. 1. 36. (6.) VI. 6. 18. (8.) VI. 5. 21. (9.) VII. 3. 4. (11.) IV. 1. 21. (14.) IV. 3. 14. (17.) VII. 4. 1: V. 5. 3. (19.) I. 9. 7. (22.) IV. 8. 7. (26.) II. 1. 10. (28.) VII. 6. 16. (29.) I. 10. 5.

## XX.

1. Καὶ ἄλλοι δὲ ἐφέστασαν ἔξω τῶν δένδρων· οὐ γὰρ ἦν ἀσφαλὲς ἐν τοῖς δένδροις ἐστάναι πλεῖον ἢ τὸν ἔνα λόχον. Καὶ νῦν δύο καλώ τε κάγαθὼ ἄνδρε τέθνατον, καὶ οὔτε ἀνελέσθαι οὔτε θάψαι αὐτῷ ἐδυνάμεθα. Ἀνδρες στρατιώται, τῶν Ἀρκάδων οἱ μὲν τεθνάσιν, οἱ δὲ λοιποὶ ἐπὶ λόφου τινὸς πολιορκοῦνται.

2. Ἐδάκρυε πολὺν χρόνον ἐστώς. Εὐθὺς δ' ἐκεῖνος ἀπελαύνει τοὺς περιεστώτας τῶν στρατιωτῶν, καὶ λέγοντας, ὅτι δημόσια ταῦτ' εἴη. Ἐλεγεν, ὅτι οἴοιτο τεθνεῶτας πολλοὺς εὐρήσειν.

3. Πολλὰς προφάσεις Κύρος εὗρισκεν, ὡς καὶ σὺ εὐ οἶσθα. Κλέαρχε καὶ Πρόξενε, καὶ οἱ ἄλλοι οἱ παρόντες Ἐλληνες, οὐκ ἵστε, ὅτι ποιεῦτε. Ὡ οὐδεὶς, οἱ πολέμιοι ήμῶν οὐκ ἵστασί πω τὴν ἡμετέραν συμμαχίαν. Σύνοιδα 15 ἐμαυτῷ πάντα ἐψευσμένος αὐτόν.

4. Ἰσθι μέντοι ἀνόητος ὅν, εἰ οἴει, τὴν ὑμετέραν ἀρετὴν περιγενέσθαι ἀν τῆς βασιλέως δυνάμεως. Εὐ γὰρ ἵστε, ὅτι τὴν ἐλευθερίαν ἐλοίμην ἀν, ἀντὶ δὲ ἔχω πάντων καὶ ἄλλων πολλαπλασίων· ὅπως δὲ καὶ εἰδῆτε, εἰς οίον ἐρωχεσθε ἀγῶνα, ἐγὼ ὑμᾶς εἰδὼς διδάξω.

5. Παρῆν δὲ καὶ Σεύθης, βουλόμενος εἰδέναι τί πραχθήσεται. Ἐπεμελεῖτο, ὅτι ποιήσει βασιλεύς· καὶ γὰρ ἥδει αὐτὸν, ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. Οὐ γὰρ ἥδεσαν αὐτὸν τεθνηκότα. Δεδίως, μὴ γένηται 25 ταῦτα.

6. Ὁ δὲ Εενοφῶν ἡπορεῦτο, ὅτι ποιήσοι· καὶ γαρ ἐτύγχανεν, ὡς τιμώμενος, ἐν τῷ πλησιανάτῳ δίφρῳ Σεύθη καθήμενος. Ἐνταῦθ' ἐκτραπόμενοι ἐκάθηντο, καὶ οὐκ ἔφασαν πορεύεσθαι.

7. Κύρος δὲ αὐτός τε ἀπέθανε, καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ. Ἀλλὰ κατακείμεθα,

ώσπερ ἔξον ἡσυχίαν ἄγειν. Καὶ θαμινὰ παρήγγελλεν ὁ Ξενοφῶν ὑπομένειν, ὅτε οἱ πολέμιοι ἴσχυρῶς ἐπικέοιντο.

## XXI.

1. Καὶ ἔως γε μένομεν αὐτοῦ, σκεπτέον μοι δοκεῖ εἶναι, ὅπως ἀσφαλέστατα μένωμεν. Ἐκ τούτου Ξενοφῶντι ἐδόκει διωκτέον εἶναι· καὶ ἐδίκον. Τῇ δ' ὑστεραίᾳ ἐδόκει το πορευτέον εἶναι, ὅπη δύναιντο τάχιστα, πρὶν ἢ συλλεγῆναι τὸ στράτευμα πάλιν.

2. Ἡμῖν δέ γε οἴμαι πάντα ποιητέα, ὡς μήποτ' ἐπὶ τοῖς βαρβάροις γενώμεθα, ἀλλὰ μᾶλλον, ἢν δυνώμεθα, ἐκεῖνοι ἐφ' ἡμῖν. Ἄλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα, πάντα ποιητέον. Ὅμως δὲ λεκτέα, ἢ γιγνώσκω· ἔμπειρος γάρ εἰμι καὶ τῆς χώρας τῶν Παφλαγόνων, καὶ τῆς δυνάμεως.

## XXII.

Ἐπεὶ δὲ σπουδαί τ' ἐγένοντο καὶ ἐπαιώνισαν, ἀνέστησαν πρῶτον μὲν Θρᾷκες, καὶ πρὸς αὐλὸν ὡρχήσαντο σὺν τοῖς ὅπλοις, καὶ ἥλλοντο ὑψηλά τε καὶ κούφως, καὶ ταῖς μαχαίραις ἔχρωντο· τέλος δὲ ὁ ἔτερος τὸν ἔτερον παίει, ὡς πᾶσιν ἐδόκει πεπληγέναι τὸν ἄνδρα· ὁ δ' ἐπεσε τεχνικῶς πως. Καὶ ἀνέκραγον οἱ Παφλαγόνες. Καὶ ὁ μὲν σκυλεύσας τὰ ὅπλα τοῦ ἔτερου, ἐξῆι ἄδων τὸν Σιτάλκαν· ἄλλοι δὲ τῶν Θρᾳκῶν τὸν ἔτερον ἐξέφερον ὡς τεθηκότα· ἦν δὲ οὐδὲν πεποιθώς. Μετὰ τοῦτο Αἰνιάνες καὶ Μάγνητες ἀνέστησαν, οἱ ὡρχοῦντο τὴν καρπαίαν καλουμένην ἐν τοῖς ὅπλοις. Οὐ δὲ τρόπος τῆς ὡρχήσεως ἦν ὅδε· ὁ μὲν παραθέμενος τὰ ὅπλα σπείρει καὶ ζευγηλατεῖ, πυκνὰ μετα-<sup>25</sup> στρεφόμενος ὡς φοβούμενος· ληστὴς δὲ προσέρχεται· ὁ δ' ἐπειδὰν προΐδηται, ἀπαντᾷ ἀρπάσας τὰ ὅπλα, καὶ μάχεται πρὸ τοῦ ζεύγους· (καὶ οὐτοι ταῦτ' ἐποίουν ἐν ῥυθμῷ πρὸς τὸν αὐλόν·) καὶ τέλος ὁ ληστὴς δῆσας τὸν ἄνδρα καὶ τὸ ζεύγος ἀπάγει· ἐνίστε δὲ καὶ ὁ ζευγηλάτης τὸν ληστήν· εἴτα<sup>30</sup> παρὰ τοὺς βοῦς ζεύξας, ὅπίσω τὰ χεῖρε δεδεμένον ἐλαύνει.

(L. I.) IV. 1. 16. (3.) I. 3. 11. (4.) III. 3. 8. (5.) IV. 5. 1. (8.) III. 1. 35. (10.) III. 1. 18. (11.) V. 6. 6. (14.) VI. 1. 5.

## XXIII.

Ἐπεὶ δὲ εἰσῆλθον ἐπὶ τὸ δεῖπνον τῶν τε Θρακῶν οἱ κράτιστοι τῶν παρόντων, καὶ οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ τῶν Ἑλλήνων, καὶ εἴ τις πρεσβεία παρῆν ἀπὸ πόλεως, τὸ δεῖπνον μὲν ἦν καθημένοις κύκλῳ. ἔπειτα δὲ τρίποδες δεισηνέχθησαν πάσιν. οὗτοι δ' ἦσαν κρεῶν μεστοὶ νενεμημένων, καὶ ἄρτοι ζυμῖται μεγάλοι προσπεπερονημένοι ἦσαν πρὸς τοὺς κρέασι. Μάλιστα δ' αἱ τρύπεζαι κατὰ τοὺς ξένους ἀεὶ ἐτίθεντο. νόμος γὰρ ἦν. Καὶ πρώτος τούτο ἐποίει Σεύθης. ἀνελόμενος τοὺς ἑαυτῷ παρακειμένους ἄρτους, διέκλα κατὰ μικρὸν, καὶ διερρίπτει, οἷς αὐτῷ ἐδόκει. καὶ τὰ κρέα ώσαύτως, ὅσον μόνον γεύσασθαι ἑαυτῷ καταλιπών. Καὶ οἱ ἄλλοι δὲ κατὰ ταῦτα ἐποίουν, καθ' οὓς αἱ τράπεζαι ἔκειντο. Ἀρκὰς δέ τις, Ἀφίστας ὄνομα, φαγεῖν δεινὸς, τὸ μὲν διαρρίπτειν εἴα χαίρειν, λαβὼν δὲ εἰς τὴν σχεῖρα ὅσον τριχοίνικον ἄρτον, καὶ κρέα θέμενος ἐπὶ τὰ γόνατα, ἐδείπνει. Κέρατα δὲ οἴνου περιέφερον, καὶ πάντες ἐδέχοντο. ὁ δ' Ἀρύστας, ἐπεὶ παρ' αὐτὸν φέρων τὸ κέρας ὁ οἰνοχόος ἤκει, εἶπεν, ἴδων τὸν Εενοφῶντα οὐκέτι δειπνοῦντα. “Ἐκείνῳ,” ἔφη, “δός. σχολάζει γὰρ ἥδη, ἐγὼ καὶ δὲ οὐδέπω.” Ἀκούσας ὁ Σεύθης τὴν φωνὴν, ἡρώτα τὸν οἰνοχόον, τὸ λέγοι. Οἱ δὲ οἰνοχόοις εἶπεν. Ἑλληνίζειν γὰρ ἥπιστάτο. Ἐνταῦθα μὲν δὴ γέλως ἐγένετο.

## XXIV.

Πρώτον μὲν γὰρ καὶ μέγιστον, οἱ θεῶν ἡμᾶς ὄρκοι κωλύουσι πολεμίους εἶναι ἀλλήλοις. ὅστις δὲ τούτων σύνοιτεν αὐτῷ παρημεληκώς, τούτον ἐγὼ οὔποτ' ἀν εὐδαιμονίσαιμι. Τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὔτ' ἀπὸ ποίου ἀν τάχους τις φεύγων ἀποφύγοι, οὔτ' εἰς ποῖον ἀν σκότος ἀποδραίη, οὔθ' ὅπως ἀν εἰς ἔχυρὸν χωρίον ἀποσταίη. Πάντη γὰρ πάντα τοῖς θεοῖς ὑποχα, καὶ πανταχῆ πάντων ἵσον οἱ θεοὶ κρατοῦσιν.

## NOTES.

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### I.

- [a. Learn the Greek System of Orthography, and the English Method of pronouncing Greek (unless one of the other methods is preferred). ¶¶ 1, 3; §§ 10 – 18, 24 – 26, 676 – 680, 688, 689.
- b. Read Lesson I. in Greek.
- c. Learn the General Principles of Conjugation. §§ 164 – 170; ¶¶ 26, 27.
- d. Learn the Euphonic Affixes of the Present Active, in all the modes. ¶ 29.
- e. In *βουλιέω* (¶ 34), what is the *affix*? What is then the *root* (§ 170. a.)? What is the *characteristic* (i. e. the last letter of the root)? Is the verb *pure* or *impure* (i. e. does its root end with a vowel or a consonant)?
- f. Inflect the Present Active of *βουλιέω* through all the modes, by adding to the root the affixes learned from ¶ 29. Write this inflection, comparing it with ¶ 34 (see ¶ 4. I. 3); and also repeat it *vivā voce*, carefully observing the pronunciation. Learn the corresponding English through all the modes, numbers, and persons (¶¶ 33, 4. III.).

**REMARK.** A similar method is recommended in learning all the paradigms; viz. (1.) to ascertain the root, affixes, &c.; (2.) from these elements to construct the forms, both writing them, and also repeating them *vivā voce* till they become perfectly familiar; and (3.) to learn at the same time the corresponding English.]

**1.** [Page 13.] Line 1. *'Επιβούλεύει, he is plotting, or he plots.* In parsing a verb compounded with a preposition, time may be saved by not repeating the preposition with each form; thus, *'Επιβούλεύει* is a regular verb, from *ἐπί* and *βούλεύω*; root *βούλευ-*, affix *-ει*; in the present indicative active; *βούλεύω*, *βούλεύω*, *βούλεύομι*, *βούλευε*, *βούλεύειν*, *βούλεύων*, *βούλεύεις*, *βούλεύει*, *βούλεύομεν*, *βούλεύετε*, *βούλεύονται*, *βούλεύετον*. in the third person singular, agreeing with a pronoun implied in the affix (§ 545). **RULE XXIX.** A verb agrees with its subject in number and person (¶ 64, § 543). — *'Επιβούλεύονται*,

§ 66. 1. By *i*, in the rule, *simple i* is to be understood. — 2. Συνβουλεύω, Συμβουλεύετε, § 54. 1. The preposition here found in composition has two forms, the earlier ξύν, and the later σύν (§ 70. v.). In the Vocabulary, its compounds are arranged under σ. — 3. καί, R. xxxv., § 654. — Πάie, . . βάλλε, *Strike! strike! throw! throw!*

2. L. 4. Οὐ, R. xxxiii., § 646. — 5. Μή θαυμάζετε, *do not wonder*. The use of μή shows that θαυμάζετε is in the imperative. The indicative *you do not wonder* would be expressed by οὐ θαυμάζετε (§ 647). The following is the general rule in respect to the use of οὐ and μή in negative sentences: *If the sentence expresses assertion (whether directly or indirectly, whether with or without condition), use οὐ; otherwise, μή (as in expressions of wish, prohibition, condition, purpose, &c.).* The rule extends to οὐ and μή in composition with other words. — Οὐκ, § 68. 2. — Καίωμεν, *let us burn*, §§ 597. β, 598. — 6. Μή μελλωμεν, *let us not delay*. — ἄρχειν, *to rule*, R. xxx., § 620. b. — 7. Συλλαμβάνει, § 54. 3. — Εἰ μέν ξ. Here μέν corresponds to δέ in a subsequent clause not quoted.

### II.

[a. Learn the Principles and General Rules of Declension. §§ 73 – 82.  
 b. Learn the Affixes of the Second Declension. ¶ 5.  
 c. In λόγος, *word*, Gen. λόγου, what is the *affix* of the genitive? What is then the *root* (§ 79)? What is the *characteristic*? Decline λόγος, by adding to the root the masculine affixes of Dec. II. Write the forms thus obtained, and compare them with those in ¶ 9 (see ¶ 4. I. 1).  
 d. Learn the paradigms δῆμος, δός, σύνος, πτίειον, and μέριον (¶ 9); and illustrate from them the general rules in §§ 80, 82.]

1. L. 9. Κῦρος, R. xxi., § 423. — Κῦρος, R. II., § 342. — 11. Ἐπιβουλεύει Κύρω, *he plots against Cyrus*, R. xviii., §§ 401, 405. — 12. Ὡ Κύρε, R. xxv., §§ 442, 443. a. — 13. Λακεδαιμόνιοι, *the Lacedaemonians*. For the omission of the article which properly belongs here, see § 485. a.

2. L. 14. Πλοῖα, accusative. — 15. σταθμούς, R. xxiii., § 439. β. — Πλοῖα γάρ οὐκ ἔχομεν, *for we have [not] no vessels*. — 16. Ἡλιος, *the sun*, §§ 471. 4, 485. a. — ἀνίσχει (ἀνα-ισχει), § 41. 1. — 17. θορύβον, *a noise* (§ 469. 2), R. xiii., § 375. — 18. Ἀπαγγέλλετε Ἀριαίω, *carry back word to Ariæus*, § 402.

### III.

[Learn the Euphonic Affixes of the Present Middle and Passive, in all the modes; and the Present Middle and Passive of βουλεύω. ¶¶ 30, 35.]

1. [P. 14.] L. 2. ἄρχεσθαι, *passive*. — 3. λέγετε, *imperative*. — βουλείτε, § 210. 3. b.

2. L. 8. θεῶν, R. xxxiv., § 648. See § 485. a. — Σώζοισθέ τε ἀσφαλῶς, *and may you arrive safely!* §§ 597. δ, 600. — 10. Οὐκ . . ἀνθρώπους; *Are you not ashamed before either gods or men?* οὐτε, § 664. β; θεούς, § 428; οὐτ', §§ 30, 41.

## IV.

[a. Learn the Affixes and the Special Rules of the First Declension. ¶ 5 ; §§ 92, 93.

b. Learn the paradigms *ταπαλας*, *ταύρης*, *Ἄργαιδης*, *σκιά*, *θύρα*, *γλῶσσα*, and *τημή* (¶ 7) ; and illustrate from them the general rules in §§ 80, 82, and also the special rules in §§ 92, 93.

c. In parsing words of Dec. I., give the reason for the particular method of declining the singular.]

1. L. 14. *Στυμφάλιος λοχαγός*, R. I., § 331.

2. L. 18. *φέρει*, *it* [the plain of Cilicia] *bears* or *produces*. — 'Εκ, § 68. 1. — *θαλάττης*, § 70. 1.

## V.

[a. The Declension of Adjectives. §§ 128 - 131.

b. Learn the paradigms *ἄδικος*, *φίλος*, and *σοφός* (¶¶ 17, 18), noticing ¶ 4. I. 2, and observing what general and special rules of declension are illustrated.]

1. L. 21. *Πάροδος στενή*, *a narrow pass*, R. xxvi., § 444. — 25. *εἰς δισχιλίους ἀνθρώπους*, *to the number of 2,000 men*. This substantive phrase (§ 658) is in the nominative, in apposition with the subject of *ἔξερχονται*.

[c. The declension and general use of the Article. ¶ 24 ; §§ 147, 148, 469 f.]

2. [P. 15.] L. 1. *Οἱ*, R. xxvii., § 469. — 2. *Τετάρτη δ' ἡμέρᾳ*, *and on the fourth day*, R. xx., § 420. For the omission of the article, see § 486. e. — 3. *Συγκλείουσι*, §§ 54. 2, 49. 1. — 4 *σωτηρίας*, R. viii., § 357. — *φυγῆ*, R. xix., §§ 415, 418.

3. L. 6. *Κύρου*, R. xvi., §§ 382, 390. — 7. *Αἱ σπονδαὶ μενόν των*, *let the truce remain*, § 213. 3. — 8. *ἄγει οὗτως*, *thus* [leads] directs. — *δρόμῳ*, [by running] at full speed.

4. L. 10. *δὲ Κ.*, §§ 471. 6, 469. 1. — 13. *Μαρσύου*, § 471. b. — *ταῖς κώμαις ταῖς*, § 472. I.

5. L. 15. *ἐκάστης τῆς*, §§ 470. n., 472. a. — *τοῦ καλῶς ἀποθνήσκειν*, *the dying honorably*, §§ 445, 470. 3, 622. — 16. *μέσου δὲ τοῦ*, §§ 456, 472. a. — 17. *τὴν ἡμετέραν*, § 473. a. — *Οἱ φίλοι*, *the friends of my brother*, §§ 389, 472, 473. a. — 18. *ἐκείνης τῆς*, § 473. β. — 19. *διανοίας*, R. iv., §§ 346, 347. — *τῆσδε*, § 150, ¶ 24.

6. L. 21. *τὸν νῦν*, § 475. — *Ἐν . . λόγῳ*, *in the preceding narrative*. — 22. *ἀμφὶ τοὺς δ.*, § 480. 2. — 23. *τὸν ἀδελφόν*, [the] *his brother*, § 482. — 24. *Λέγεται . . διακινδυνεύειν*, *and it is said that the other Persians also expose themselves in war with their heads unprotected* (by defensive armour ; the Persians commonly wearing tiaras or turbans instead of helmets, and *ψιλός* often signifying, not absolute-

by uncovered, but not covered with armour). Λέγεται, §§ 546. β, γ, 621. α; Πέρσας, R. XXXI., § 626; ψιλαῖς ταῖς, §§ 472. α, 482; τῷ πολέμῳ, § 470. ζ.

7. L. 27. Οἱ ἄλλοι στρατηγοί, the [other] rest of the generals, § 488. — 28. πολέμοι, § 447. α, α. — 30. ἄλλων, R. IX., §§ 358, 362. ζ. — 'Ο . . παίει, § 542.

8. [P. 16.] L. 1. Κιλισταν, § 447. β. — 2. ὑστεραία, §§ 447. β, 420. — 5. οἱ ἔκεινοι [sc. ἄνδρες οἱ στρατιῶται], his men, § 447. α. — Οἱ δὲ ἀμφὶ Τ., § 476. η. — Οἱ ἀπό, §§ 476, 469. 1. — 6. ἐν δεξιᾷ [sc. χειρὶ], on the right [hand], 447. β.

9. L. 8. Τὰ ὑπέρ τοῦ λόφου [sc. πράγματα], the things over or beyond the hill, § 447. γ, 477. — Τὰ ἡμέτερα, our affairs. — τὰ ἐπιτήδεια, § 447. γ. — 9. τὰ ἔκεινων [sc. χρήματα], their property. — Τὰ περὶ Π., § 477. α. — 10. Ἀλλος ἄλλα, § 542. δ. — Τὸ Αρκαδικὸν ὀπλιτικόν [sc. πλῆθος οἱ στράτευμα], the Arcadian [heavy-armed force] infantry, § 447. γ. — 11. τῆς οἰκαδε δόδον, §§ 394, 475. — Εἰς καλόν, [for good] opportunely, § 449. β. — ἥκετε, § 579. ζ. — Οἱ λαρποί, physicians (the class, § 470. 1). — 12. ἐπ' ἀγαθῷ, for the good of their patients. — 13. Ἦκετε, come, imperative.

10. L. 14. 'Ο δέ, § 490. — 15. τοὺς . . ἔχει, has the fruits of our toils. — ὁ Πολυστράτου, §§ 332. 2, 385. γ.

[d. Declension, composition, and use of αὐτός. ¶ 24; §§ 149, 508 f.]

11. L. 17. Τῇ . . ἡμέρᾳ, § 508. η. — ἐκ τοῦ αὐτοῦ [sc. χωρίου], from the same place. — 18. Αὐτὰ . . ξύλα, § 509. — 19. αὐτοῦ ἔκεινοι, § 510. 1. — αὐτοὶ καίνοτιν, § 510. 1. — 20. οἱ σὺν αὐτῷ, those with him, § 510. α, 502. — Σὺν . . αὐτόν, § 472. α. — 22. ὡς ἐπιβούλευοι αὐτῷ, [that he was plotting] of plotting against him. The optative is used because διαβάλλει (falsely accuses) is the historical present ( §§ 608, 567. α). — 23. Αὐτὸς . . λαμβάνει, and he himself takes some of the colts, § 366. — 25. καὶ φράζοντιν, ἀλέγει, and tell, what he says. For the declension of the relative, see ¶ 24, § 148. 2; for its complementary use here, § 535.

## VI.

[a. The Augment. §§ 187, 192.

b. The Euphonic Affixes of the Imperfect, in each voice. ¶¶ 29, 30.

c. The Imperfect of βαυλεῖν, in each voice. ¶¶ 34, 35.]

1. L. 26. Ἐλεγε, he said, impf. of λέγω. In looking for words in the Vocabulary, allowance must be made for the augment, where it occurs. — 27. Ἐκεῖνος, [that man] he, § 502. — ἀπὸ ἵππου, [from a horse] on horseback. — 28. ὅτι θαυμάζοιεν, that they wondered, § 608. — [P. 17.] L. 1. τῆς λοιπῆς πορείας, the [remaining journey] rest of their journey. — 3. αὐτῷ, § 406. — ὑπὸ Λ., § 562. — 4. Ἐφαίνετο, § 549. — 5. ὅτι — ἥκοιεν, that they had come, §§ 579. ζ, 608.

2. L. 8. στρατηγοῖς, § 406.

3. L. 13. *Προέτρεχεν*, impf. of *προτρέχω*, § 192. — *Προσέτρεχον*, § 337. a. — 16. *ἡμέρα*, § 485. a. — *πρός*, 652. γ.

[d. Changes in the Root of the Verb. §§ 254 - 258, 265; Τ 61.

e. Second Aorist Active and Middle. §§ 199. a, 215. 1.

f. Distinction in sense between the Aorist and the Definite Tenses (Pres. and Impf.). § 569 f. See § 565.]

4. L. 20. *Δεξιὰν ἔλαβον*, *I took the right hand as a pledge.* *\*Ελαβον* is the 2 aor. of *λαμβάνω*, being formed from the old root *λαβ-* in the same way as the impf. *ἔλαμβανον* from the new root *λαμβαν-* (made from the old root by adding *αν-*, and inserting *ν*, which becomes *μ* before the labial *β*, §§ 289, 290). — *ζώντης*, § 369. a. — 21. *ἐπὶ θανάτῳ*, *for death* (as a sign that he was condemned to death). — *ἐνέβαλεν*, 2 aor. of *ἔμβαλλω* (roots *βαλ-*, *βαλλ-*, § 277). — *κατέλιπον*, *they left alive*, 2 aor. of *καταλείπω* (τ. *λιπ-*, *λειπ-*, Τ 37, § 266). — 23. *ἐγένετο*, *had taken place*, 2 aor. of *γίγνομαι* (τ. *γεν-*, *γιγν-*, § 286). See § 580. — *καὶ*, *also*. — 24. *τῆς τελευτῆς*, R. x., §§ 367, 368. — *τυχεῖν*, 2 aor. of *τυγχάνω* (τ. *τυχ-*, *τευχ-*, *τυγχαν-*, § 290), *to have met with or come to.* — *\*Ἀλλὰ . . . ἐτράπετο* (2 aor. mid. of *τρέπω*, τ. *τραπ-*, *τρεπ-*, § 259), *but in flight one turned one way, and another another*, § 542. δ. — 25. *\*Ἀπέθανεν* (2 aor. of *ἀποθητικω*, τ. *θαν-*, *θητικ-*, § 281 δ) *ὑπὸ N.*, § 556. — *Διαλαμβάνουσι . . . γενόμενον*, *they take each his share of the money [that had come from the prizes of war] obtained by the sale of their prizes.*

## VII.

[The Present and Imperfect of *εἰμί*, *to be.* Τ 55, § 230.]

1. [P. 18.] L. 1. *\*Ην . . . στενή*, *for the pass was narrow.* — *Ἐμπόριον . . . χωρίον*, § 487. 3, 4.

2. L. 3. *Οὐτω δὲ ἔχει*, §§ 546, 555. — *Φίλος*, *σύμμαχος*, in the predicate after *εἴναι*. — 5. *πότερα . . . φίλος*, *whether he was a foe or a friend.* — 7. *τὴν δόδον ἔφραζεν*, *ἡ εἶη*, *he told the road, where it was*, *for he told where the road was*, § 425. 4.

3. L. 9. *\*Υποψίαι μὲν ἦσαν*, *there were indeed suspicions.* In translating into English, ‘*there*’ or ‘*it*’ is often to be supplied with the substantive verb. — 10. *ποταμοῦ*, § 394. — 11. *\*Ἀνάγκη ἔστι μάχεσθαι*, *[there is a necessity to fight] it is necessary to fight.* — *ἡν δεῖλη*, *it was evening.* — 14. *ἡν — σκότος*, *[there was darkness] it was dark.* — *σκότος ἐγένετο*, *darkness came on, or it became dark.* — *Οὐ . . . χόρτος*, *for there was [not] no grass.* — 15. *κώμας εἴναι καλάς*, *that there are beautiful villages*, § 626.

4. L. 17. *Κύρω*, § 408. — *βασιλεία*, § 336. — *Τοῖς*, § 408. — 18. *\*Ἀπὸ τοῦ αὐτομάτου*, § 449. β. — 19. *στρατιώταις*, § 408. — *\*Ην αὐτῷ πόλεμος*, § 408.

5. L. 21. *\*Οψὲ γὰρ ἦν*, § 546. *\*Οψέ* is an adverb, modifying *ἦν*. — *\*Οψὲ ἐγίγνετο*, *it was [becoming] growing late.* — 22. *ἡλίου δυσμάς*, *sunset.* — 23. *ἔδυετο*, *was setting.* — *πρὸς ἡμέραν*, *towards day.*

6. L. 24. *Ἔστι*, § 546. *β.* — *λαμβάνειν*, *λαβεῖν*. In the first sentence, the action is viewed as *going on*, and hence the present tense is used; while the second denies the performance of the action at all, and hence employs the aorist. See §§ 569, 570. 1. — *\*Ἔξεστι . . ψεύδεσθαι*, [it is permitted or possible to falsify] *one may falsify about him*, § 546. *β.* — 25. *ἐπιτήδεια*, as subst., object of *ἔχειν*.

7. L. 27. *\*Ωρα δὲ βουλεύεσθαι* [sc. *ἔστιν*], and it is time to consider. In each of the sentences in paragraph 7, supply a substantive verb (§ 547). — 28. *Σχολὴ τοῖς πολεμίοις* [sc. *ἔστιν*], the enemy have leisure, § 408.

### VIII.

[a. The Personal Pronouns *ἴγώ*, *οὐ*, and *εἰ*. ¶ 23. A; § 502 f.]

REMARK. In learning the paradigms, omit for the present the Homeric and other dialectic forms.]

1. [P. 19.] L. 1. *ἡμῖν*, § 652. *a.* — 2. *οὐτε*, § 664. *β.* — 5. *ἔμοι*, § 405. *η.* — 6. *ἡμῖν*, R. xvii., §§ 398, 399. — 8. *\*Η . . νομίζετε*, or think me no longer Cyrus, § 434. Why is *μηκέτι* used, rather than *οὐκέτι*?

2. L. 10. *ἡμῶν*, § 357, n. — 13. *\*Ο . . ἡμῖν*, there is the same journey to you and to us. — *Μή . . θλεῖν* (2 aor. of *ἔρχομαι*), let us not wait for others to come to us.

[b. The Reflexive and Reciprocal Pronouns. ¶ 23. B, C; §§ 144, 145, 504 f.]

3. L. 15. *ἐπὶ τὴν ἑαυτοῦ σκηνήν*, to [the tent of himself] *his own tent*, §§ 504, 505. 2. — *Ποίαν . . ἀναμένω*; and [for what age to come to myself do I wait?] *what age do I wait for?* — 17. *Ἐφυλάττοντο . . ἀλλήλους*, both were on their guard against each other, as against enemies, § 428. Observe the force of the middle voice (*watched each other for their own safety*, § 558). — 19. *ἔγωγε*, § 328. b.

### IX.

[a. Comparison of Adjectives in *-τερος*, *-τερας*. §§ 155 — 158.]

b. Use of the Degrees. § 460 f.

REMARK. In parsing a comparative or superlative, give the special rule for its formation.]

1. L. 21. *θαυμασιώτατε*, § 465. — 22. *Φοβερώτατον δ' ἔρημία*, §§ 450, 485. *β.* — *Φεύγειν . . ἡμῖν*, it is safer for them to flee, than for us, § 403. — 25. *ὅτι . . πολεμίοις*, that they were suffering most unjust [things] treatment in being cast out among their enemies, § 632.

[c. Comparison of Adjectives in *-ιω*, *-ιστως*. § 159.]

2. L. 27. *ἀνθρώπων*, § 362. *δ.* — *καὶ οἱ ἄλλοι* [sc. *ἡμεῖς*, *τοσοῦτοι*] *ὅσοι ἦτε Κύρου φίλοι*, and [the rest of you] ye others, as many as were friends of Cyrus, R. xxviii., §§ 494, 521, 523. The second person *ἦτε* shows that *ἡμεῖς* is understood. — [P. 20.] L. 3.

τὴν ταχίστην ὁδόν, *the quickest (or shortest) way*, R. xxiv., § 440.  
— πλεῖστοι, *most, sup. of πολύς*.

[d. Irregular Comparison of Adjectives. §§ 160, 161.]

3. L. 4. σὺν . . εὐδαιμονεστάτοις, *with those about him of the highest excellence and fortune.* — 5. τὰ ἔσχατα, *[the uttermost things] the severest punishment.* — παθεῖν, 2 aor. of πάσχω (r. παθ-, πενθ-, πασχ-, § 281. ε.). — 6. Πρώτον μὲν γὰρ καὶ μέγιστον, *for [indeed the first and greatest thing] first and greatest*, § 334. 8. — οἱ . . κωλύονται, *[the oaths of the gods] our oaths by the gods forbid us.* — 7. ἀλλήλοις, § 405. ζ. — Πλησιαίτατος, §§ 161. 2, 156. γ.

[e. Comparison of Adverbs. §§ 162, 163.]

4. L. 9. Ἀνωτέρω τῶν μαστῶν, *higher than the [breasts] breast*, R. v., § 351. — Πολὺ . . θάττον (comp. of ταχέως, from ταχύς; see § 159. β.), *for they ran much faster than the horses.* — 10. Εἰς . . κώμας, *into the nearest villages*, § 475. — 12. ἡμελημένως μᾶλ λον, § 460.

## X.

[a. Euphonic Changes of Vowels. § 27 f.

b. Contraction. § 31 f.

c. Contract Verbs in -άω. §§ 33, 216.

d. Write the uncontracted forms of the Present and Imperfect of τιμάω, *to honor*, according to ¶¶ 29, 30; contract these forms according to § 33; and then compare ¶ 45.

REMARK. Observe a similar method in learning all the contract paradigms; and, in parsing contract words, give the rule of contraction.]

1. L. 13. ὑφ', for ὑπό, §§ 41, 65. — Ὁρᾶ, § 31. n. — 14. ὑμῶν αὐτῶν, § 352. γ. — σὺν τοῖς θεοῖς, *with the aid of the gods.* — 15. ἐβόα, impf. of βοάω. — 16. ἐπειρώντο, impf. of πειράομαι. — 19. εἰεν, opt. of εἰμι.

[e. Contract Verbs in -ίω (paradigm φιλίω). § 36; ¶ 46.]

2. L. 22. ρέι, §§ 13. 2, 216. β. — Ἡμᾶς . . μισθόν, § 436. — 23. Κ. . . πλοία, § 436.

3. L. 25. ἐρρίπτουν, impf. of ριπτέω, § 64. 1. — 26. Αὐτός εἰμι, δν ζητεῖς, *I am the very one whom you seek.* — Ἐμοὶ . . ὥρα (subject of δοκεῖ) εἶναι ἡμῖν (§ 409) καθεύδειν, *to me, then, it seems to be no time for us to sleep.* — 27. ἡμῶν, § 376. δ. — 29. Περσῶν . . ἑπτά, *[of the Persians the seven best of those about him] the seven best of his Persian courtiers.*

4. [P. 21.] L. 1. Ἀπαγγέλλετε, imperative. — μάχης δεῖ, *there is need of a battle*, §§ 357. β, 546. — 2. ἐκτῶντο, impf. of κτάομαι. — 3. ὑπαίθριοι, § 457. β. — 4. Οὐ . . φθονοῖεν, *[not justly] with no good reason certainly could they envy me*, §§ 406, 604. a. — "Ενθα, *here*, i. e. at his father's court. — 5. αἰδημονέστατος . . τῶν ἥλικιων, *in the first place, the most modest of the boys of his own*

age. — 6. *τοῖς . . πειθεσθαί*, and to obey his elders even more implicitly than those who were inferior to himself in rank. — 7. φίληπ-πότατος, sc. ἐδόκει εἶναι. — *τοῖς* (§ 470. 1) ἵπποις (§ 419. 5) ἄριστα χρῆσθαι (§ 33. a), to manage horses the best.

[f. Contract Verbs in -ώ (paradigm δηλώω). §§ 36, 37. 3; ¶ 47.]

5. L. 9. Ἀξιοῦμεν, we claim. — κράτιστοι, sup. of ἀγαθός. — ἀξιοῦνται, are thought worthy. — 10. δηλοί, in order that he might show, §§ 205. 2, a, 601. γ. — οὐν (§ 535) τιμᾶ, whom he honors, for οὐν τιμῷ, whom he honored, § 610.

[g. Temporal Augment. §§ 187 — 189.]

6. L. 12. Τοῦ δὲ λόγου (§ 350. R.) ἥρχετο (ἐ-άρχ-ετο, impf. of ἀρχομαι) δέ, and he began his speech thus. — Ἡσθένει (ἐ-ασθένε-ε), impf. of ἀσθενέω. — 13. ὑπώπτευε (ὑπο-ε-όπτευ-ε, impf. of ὑποπτεύω) τελευτὴν τοῦ βίου, was apprehending a termination of life. — 14. Κλεάρχῳ, § 406. — ἡρώτα (ἐ-ερώτα-ε), impf. of ἐρωτάω. — ἔχει, § 610. — 15. συνῆλθον, 2 aor. of συνέρχομαι. — 16. ἦν, 546. β. — Ἀπήγγελλε, impf. of ἀπαγγέλλω. — 17. ἐπαινοίη, § 205. 2. — καὶ — καί, both — and.

7. L. 19. ἤκεν, impf. of ἤκω. An initial η in an augmented tense leaves it doubtful whether the verb begins with a, ε, or η; and an initial ω, whether it begins with ο or ω. — 20. ἤκεν, § 579. ζ. — Χωρία — φύκουν (impf. of οἰκέω, § 188. 2), inhabited strongholds. — 21. Εἴκασον (§ 188. n.) δὲ ἄλλοι ἄλλως, but some conjectured in one way, and others in another, § 542. δ. — Οἱ μὲν φύκοτο (impf. of οἰχομαι), § 490. 1. — 22. Εύρισκετο, §§ 549, 544. — πολλά, neut. pl. of πολύς (¶ 20). Some of the forms of this adj. in the sing. are of Dec. III., and may be omitted for the present. — 23. ὥστε . . σφενδόνας, so that they used them for their slings, § 628. — 24. Ὄν φέρο (§ 188. 2) πιστόν οἱ (dat., §§ 507. 6, 403) . . εὑρε (2 aor. of εὑρίσκω) Κύρῳ φιλαίτερον (§ 156. γ), ἡ ἑαντῷ, the man whom he supposed to be faithful to himself, him he soon found to be more friendly to Cyrus than to him. — 25. ἀφίκοντο, 2 aor. of ἀφικνέομαι. — εἰς τὸ αὐτό [sc. χωρίον], to the same place, or together. — 26. ἀσμενοί, § 457. γ. — εἰδον, 2 aor. of δράω (§ 301. 4).

8. L. 28. Οὐκ ἀνέφρον (§ 189. 2), they did not open. — Ἐώρα, impf. of δράω, § 189. 2. — 29. ἄλλοι ἄλλον εἶλκεν (§ 189. 3), § 542. — Εἴα (§ 189. 3) Κ., C. permitted. — Συνήγαγεν, 2 aor. of συνάγω, § 194. n. — 30. αὐτοῦ, contracted from ἑαντοῦ, ¶ 23. B, § 144. This must be carefully distinguished from αὐτοῦ, gen. of αὐτός. — Ὀφελε (2 aor. of ὀφειλω) . . ξῆν (§ 33. a), § 567. γ. — 32. ὅπλα δ' εἶχον (§ 189. 3), and they had [as arms] for arms, § 332. 3.

[h. Compounds of αὐτός; οὐτος; τοσοῦτος, &c. § 150. α, β; ¶ 24.]

9. [P. 22.] L. 1. Νόμος γὰρ ἦν οὐτός σφισιν (§ 507. 6), for this was [to them a custom] their custom. — 2. τήν, § 473. β. — 3. τάφρου, § 394. — 4. Τούτω ἀπεθανέτην (2 aor. of ἀποθνήσκω), these two died. — Τούτο ἔστω, let this be.

**10.** L. 6. *τοιάντα* (neut. pl. of *τοιοῦτος*), *such things*. — 7. *εἴπε*, a second aorist associated with *φημί* (¶ 53, § 301. 7). — *τοσοῦτον* (§ 97. n.), *thus much (merely)*. — 8. *ἔχετε*, indicative. — *ταῦτά*, by crasis for *τὰ αὐτά* (§§ 30, 38, 39. 1), *the same things*. This must be carefully distinguished from *ταῦτα*, neut. pl. of *οὗτος*. — 9. *Οὗτος . . κελεύει*, *and this same person commands*.

[i. Contract Nouns of Dec. I. (paradigms *Ἐρμίας*, *βορρᾶς*, *μνάα*). §§ 94, 96. *α*; ¶ 7.

j. Contract Nouns of Dec. II. (paradigms *νόος*, *ναός*, *όστιος*, *ἀνάγιαν*). §§ 98, 97. 3; ¶ 9.

k. Contract Adjectives of Dec. II. and I. (paradigms *ἀγνέας*, *χεύστος*, *διπλόες*). ¶¶ 17, 18.]

**11.** L. 10. *ἄνεμος βορρᾶς* (§ 485. a) *ἐναντίος* (§ 457) *ἔπνει*, [the wind boreas] *the north wind was blowing directly against them, or in their faces*. — *λέγετε*, indicative. — 11. *ὅταν βορρᾶς πνέῃ* (§ 216. β), [when the north wind may blow] *whenever the north wind blows*, § 606. — *ὡς . . εἰσιν*, *that [there are fine sailings] it is fine sailing*. — 12. *αὐτῶν*, § 350. — *Ταμώς*, of Att. Dec. II.; thus, (*Ταμάος*) *Ταμώς*, (*Ταμαού*) *Ταμώ*, &c. — 13. *‘Ως τάχιστα* (§ 162), *as soon as*, § 525. a. — 14. *\*Ην* (before the subj., § 603) *οἱ θεοὶ θεφῶσιν* (subj. of *εἰμί*, § 603. β), *if the gods are propitious*.

## XI.

[a. Classification and Analysis of the Affixes of Conjugation. § 195 f; ¶ 31.

b. Tense-Signs. § 198 f.

c. Affixes of the Future and Aorist, Active and Middle. ¶¶ 29, 30. Cf. ¶ 31.

d. Future and Aorist, Active and Middle, of *βουλεύω*. ¶¶ 34, 35.]

**1.** L. 15. *πρὸς ταῦτα*, *with reference to [these things, § 451] this, or in view of this*. — *Ἐπειδὰν ἔκεισε ἔλθωμεν*, *when we [may have come thither] have arrived there*, § 606. — 17. *Σκύθας*, § 448. — *ἐτόξευσαν*, 1 aor. of *τοξεύω*. — 19. *Κλέαρχον . . σύμβοντον*, *but Clearchus he even called within as a counsellor*, § 332. 3. — 21. *“Ηδιστ’ ἀν ἀκούσαιμι, I should most gladly hear.*

**2.** L. 22. *\*Ἐπεμψε* (*ἐ-πεμπ-σε*, § 51), 1 aor. of *πέμπω*. — 24. *\*Ἐψυχονται* (*ἐ-ψονται*), fut. mid. of *ἐπομα*. — *ῆξω* (*ῆκ-σω*, § 51), fut. of *ῆκω*. — 25. *θεός*, § 426. δ. — 26. *ῆξει* (*ῆγ-σει*), fut. of *ῆγω*. — *πέντε ἡμερῶν*, *in five days*, R. xiv., § 378. — *ὅθεν*, § 521. β. — 27. *δψονται*, fut. of *όράω* (§ 301. 4). — *τὴν τῆμερον ἡμέραν*, *[the to-day day] the present day*, § 475. — 28. *λῆψομαι*, fut. of *λαμβάνω* (r. *λαβ*, *ληβ*, *λαμβαν*, §§ 266, 290. β).

**3.** [P. 23.] L. 3. *λέγετε*, indicative. — *ποίησω*, § 218. — 4. *Μὴ ποιῆσης ταῦτα*, §§ 597, 598. β, 1. — 5. *σοι*, § 404. γ. — 6. *ἀπὸ . . ἐποίησεν*, §§ 494, 434. — 8. *ἐπεχείρησαν* (*ἐπι-ε-χείρε-σαν*), 1 aor. of *ἐπιχειρεω*. — 9. *ἀποτίσαντο*, §§ 597, 600. δ. — 10. *Ἀκούω, Δέξιππον λέγειν, I hear, that Dexippus says*. — *οὐκ . . ἐκέλευσα*, §§ 603. δ, 593. β.

4. L. 12. ἔγω . . πείσομαι (*πείθ-σομαι*, § 55; fut. mid. of *πείθω*;  
*I will comply with your custom.* — 14. ὅποτε γυμνάσοαι (*γυμνάδ-σαι*,  
§ 273. n. 2; 1 aor. of *γυμνάζω*) *βούλοιτο, whenever he wished to exercise*, § 606.

5. L. 15. ἔσται, ¶ 55, § 230. a. — 16. καὶ γάρ (stronger than simple *γάρ*), *and this because, for*, § 661. 2.

6. L. 18. Ἐκποριῶστι, for ἐκπορίσονται (*σ* becoming *ε*, which is then contracted with the vowel following, §§ 200. β, 50, 36), fut. of *ἐκπορίζω*. Observe § 200, n. a, and the paradigm *κομίζω* (¶ 40). — 19. τῶν . . σπανεῖ (Att. fut. of *σπανίζω*), § 357. β. — 20. ὥπως . . ἀγωνιούμεθα, *how [we shall contend as well as possible, § 525. a, n.] we may contend most successfully.* — 21. Υμᾶς, ὅποταν γαλήνη ὥ [subj. of *εἰμι*, § 606], ἐμβιβάω (Att. fut. of *ἐμβιβάζω*; full form *ἐμβιβάσω*, by dropping *σ* *ἐμβιβάώ*, by contraction *ἐμβιβώ*, § 200. 2), *I shall put you on board when there is a calm.* — μαχεῖται, Att. fut. of *μάχομαι*, § 222. a. — 22. ἡμερῶν, § 378. — Ἡσπάζετο αὐτὸν, ὡς ἀποπλευσούμενος (Dor. fut. of *ἀποπλέω*, § 200. 3) *ἡδη, he was taking leave of him, as now [about to sail away] upon the point of setting sail.*

7. L. 23. ἔδωκε, irregular 1 aor. of *δίδωμι*, §§ 201. 3, 284, ¶ 51. — Οὐκ ἄρα ἔτι μαχεῖται, [*he will not then fight more] then he will never fight.* — 25. ἀληθεύσης, § 603. β.

## XII.

a. REVIEW. Vowels and their Euphonic Changes. ¶ 3. I; §§ 24–48.

b. Affixes of the Third Declension. ¶ 5; § 100.

c. In the genitive *γυνός*, what is the *affix*? What is then the *root*? What is the *characteristic*? To which class of nouns of Dec. III. does it then belong (§ 100)? As it is masculine, what affix is added to the root to form the nominative singular? What is added to form the dative plural? What do *γύν-* and *γυν-* become, by § 51?

d. Mutes of Dec. III. — Labials and Palatals. ¶ 11. 1, 2; § 101.

e. In the genitive *παιδός* (masc. and fem.), what are the affix and root? What do the theme (nom. sing.) *παιδ-* and the dat. pl. *παιδ-οί* become, by § 55? As the voc. sing. has no affix (¶¶ 4. v., 5), what would be its form without euphonic change? What does *παιδ* become, by § 63. 1?

f. The Linguals *παιδ* and *διπαιδ*. ¶ 11. 3; § 102.]

1. L. 28. Εἶχον, *they had.* — 29. γυνή, § 101. γ. — 30. ἐπει-στεν, 1 aor. of *πείθω*. — [P. 24.] L. 2. Ὄτε . . νυκτες, *and when these things [were] had taken place, it was almost midnight*, § 456. How is the theme *νυξ* obtained from the root *νυκτ-*?

[g. As *χάρεις*, *-τος*, is a barytone (i. e. has no accent on the last syllable, § 725), how many forms of the accusative singular has it (§ 102. γ)? What does the old acc. *χάρειτος*, become, by § 63. n.? Decline *χάρεις* (¶ 11).]

2. L. 4. Δαρείον καὶ ΙΙ., R. vi., § 355. How many forms has *Παρύστατις* in the acc. sing.? What are they? — 5. πρεσβύτερος μὲν Α., [elder on the one hand] *the elder A.*

[h. In the genitive *σώματος* (neut.), what are the affix and root? What would be the theme without euphonic change? What law of euphony forbids this form? What does it then become (§§ 63. 1, 103)?

i. Decline *σώμα*, *φῶς*, and *ἡπαρε* (¶ 11), explaining their euphonic changes; and also the adjective *ιδεῖχεις* (¶ 17, § 130), which drops *τ* in the nom. neut.]

3. L. 8. *"Ἐπλεον . . . καλῷ, they sailed through a day and a night with a fair wind,* §§ 439, 415. — 9. *ἐπέλιπεν*, 2 aor. of *ἐπιλείπω*. — 12. *δόρατα*, § 103. n. — *Τὸ γὰρ ἐπίχαρι* (§ 449. a) *οὐκ εἴχεν*, *for [the pleasing he had not] he had nothing pleasing in manner.*

4. L. 14. *οἱ . . . μὲν* (§ 490. R.) . . *πραγμάτων* (§ 347), *some with trouble, and others without.* — 16. *εὐτύχησαν* (§ 193. III.) . . *εὐτύχημα*, § 431. — *συνεβόων*, from *συμβοάω*. — 17. *συνελέγοντο*, from *συλλέγω*. — *νυκτός*, § 378.

### XIII.

[a. Future and Aorist, Active and Middle, of Liquid Verbs. § 56; ¶ 41.]

1. L. 19. *Σπονδὰς ἡ πόλεμον ἀπαγγελῶ*; *Shall I report peace or war?* — *ἔμεινε* (ἐ-μεν-σε, § 56), 1 aor. of *μένω*. — 23. *Οὐκ . . . δπλίτας, they did not wait for the heavy-armed.*

[b. In the genitive *λιμίνος* (masc.), what are the affix and root? What would be the theme without euphonic change? What does it become, by §§ 57. 3, 105. 1? What is the dative plural (§ 57. 4)?

c. Decline *λιμίνη*, *λιμίνων*, *θήρ*, and *ἡρτωε* (¶ 12), and also *ἄρρη*, (¶ 17), explaining their euphonic changes.]

2. L. 24. *Καὶ . . . Θράκης, and they disembark [into] at the harbour of Calpe, [somehow at the middle] about the middle of Thrace.* — 25. *γέλωτι*. What is the acc. sing. of this noun (§ 102. γ)? — 27. *τοῦ μηνός*, § 378, 470. n. — *οἴσει*, fut. of *φέρω*, § 301. 6. — 29. *Ὑμῶν . . . δώσω* (fut. of *δίδωμι*), and *of you [the] Greeks, I will even give to each one a golden crown.*

3. [P. 25.] L. 1. *ἀπώλοντο*, 2 aor. of *ἀπόλλυμι*, § 295. — 2. *'Ηγεμόνα . . . Κ.*, § 436. — 5. *χείρ* (roots *χειρ-* and *χερ-*, § 123. γ, ¶ 12) *ἡ δεξιά*, § 486. γ. — 6. *τουτούνι*, § 150. γ, ¶ 24. — 7. *κέρως*, § 104, ¶ 11. — 8. *διέταξεν* (*δια-έ-ταγ-σεν*), 1 aor. of *διατάττω*, §§ 274. γ, 70. 1.

[d. The Syncopated Liquids *πατής*, *ἀνής*, and *μάτης*. ¶ 12; §§ 106, 64. 2.]

4. L. 10. *ὑπῆρχε* (from *ὑπάρχω*) *τῷ Κ.*, § 403. — *ἀνδρες*, § 443. β. — 11. *γείτων οἰκῶ τῇ Ἑλλάδι*, *I dwell a neighbour to Greece,* § 399. — *λέγεται* 'A. *ἐκδέιραι* (1 aor. of *ἐκδέρω*) M., § 551. — 12. *Ζῆ*, § 33. a. — 13. *ὑπέσχετο*, from *ὑπισχέομαι*.

[e. How are the themes *ἱς* (¶ 12) and *ἱς* (¶ 21) obtained from the roots *ἱη-* and *ἱ-*? §§ 58, 105.]

f. Decline *ἱς*, *ἱς* (which has a feminine from another root, § 137. β), and its compound *οὐδεὶς* (¶ 21).

g. Decline *τισσαῖς*. ¶ 21; §§ 59. 8, 70. 1.

*h.* Decline *τίς*, which has also irregular forms in the gen. and dat. sing., and in the neut. pl. ¶ 24. B; §§ 105. β, 152. See §§ 517, 518.]

**5.** L. 16. *τώ*, § 133. *γ*, δ. — 18. *πυρός*, § 108. For a plur. of Dec. II., see § 124. β. — 20. Οὐδεὶς ἡμάρτανεν ἀνδρός, *no one [missed] failed of hitting a man*, § 347. — 21. *Μηδείς*. Why is this used rather than *οὐδείς*? — Ἡδικήσαμεν τοῦτον οὐδέν, *we have [wrongs] this man nothing done this man no wrong*, § 435.

[i. The Interrogative *τίς*, and the Relative Indefinite *ὅτις*. ¶ 24. B; §§ 152. 2, 153, 519 f, 535 f, 539.]

**6.** L. 23. *ὅστις οὐ βούλεται*, [who does not wish] *that he does not wish*, § 531. — 24. *Πρὶν δῆλον εἴναι* (§ 657. n. 2), *ὅτι* (§ 16. 2) . . *ἀποκριωῦνται*, § 535. — 27. *ἄλλων*, § 347. — 28. *τάδε*, § 513. 1. — *Εἰπὲ* (§ 747. c) . . *πορείας*, § 536.

**7.** L. 29. *Λέξατε . . ἔχετε*, § 536. — 32. *συμβούλευσον . . χρόνον*, [advise us whatever seems] *give us that advice, which seems to you to be most appropriate and useful, and which will bring you honor in coming time*. — [P. 26.] 2. *Ο τι δὲ ποιήσοι, but what he would do*, § 608. — *Οτι φοκεῖ ταῦτα, to whomsoever these things seem best*.

[j. Declension of Comparatives in *-τε* (paradigm *μιζήνε*). § 107; ¶ 17.]

**8.** L. 4. *ἄλλο δρᾶ βελτίου*, *sees* [another thing better] *another course which is better*. — 5. *πέντε καὶ εἴκοσι*, § 140. 1. — 7. *Κακίους . . ήμᾶς, they are worse towards us*.

#### XIV.

[a. REVIEW. Comparison of Adjectives and Adverbs. §§ 155–163, 460–466.

*b.* In the genitive *λίστρος* (masc.), what are the affix and root? What would be the theme without euphonic change? In *λίστρ-ε*, what becomes of *τ*? What then becomes of *ε* (§§ 57, 109)? What does the dat. pl. *λίστρ-ες* become (§§ 55, 58)? Why does *λίστρ* become *λίστ* in the voc.? Decline *λίστ* (¶ 13).

*c.* Decline *δύσις*, *γίγας*, and *Ξενοφῶ* (¶ 13), explaining their euphonic changes.]

**1.** L. 8. *πόδας*, ¶ 11, § 112. *α.* — 9. *ἄρχοντα — σύνδειπνον*, § 434.

[d. Feminine of Adjectives of Dec. III. and I. § 132.

*e.* Decline *τίς* (¶ 19), explaining its euphonic changes.]

**2.** L. 11. *Πάντες οἱ*, § 472. *α.* — 12. *ἔορτῆς*, § 367. — 14. *οὐδὲ ἄλλο οὐδὲν δένδρον*, [nor no other tree] *nor yet any tree*, §§ 457. ε, 664. *α.* — *ψιλή . . χώρα*, § 472. *α.*

[f. Decline the Participles *βουλεύων*, *λιπάν*, and *ἀρεας* (¶ 22), explaining their euphonic changes. See § 133. 1, n.]

**3.** L. 15. *λαβών*, [having taken] *taking*, § 631. — 17. *ὅτι . . ὅστιν, that being a Greek, he is such a coward*. — 18. *παρὼν ἐτύγχανεν*, § 633. — 19. *ἄλλοτε καὶ ἄλλοτε*, § 542. *γ.* — 21. *ἄμα ηλίφ*

δύνοντι, [at the same time with the sun setting] *at sunset*, §§ 399, 485. a.

4. L. 25. Κῦπος . . Μ., § 631. — 27. Καὶ ὁς, § 491. a. — δεῖται, *entreats him*. — 28. λαγὼς ὥχετο θηράσων, *had gone to hunt hares*, §§ 579. ζ, 583. a, 635. — Ἐξέπλει, from *εἰπλέω*.

5. [P. 27.] L. 1. αὐτοῦ, § 379. a. — 3. ἐν . . Ἀσίᾳ, *in the Thrace which is in Asia*, a part of Asia Minor, so called from its having been settled by Thracians. — 4. ἀρξαμένη . . Ἡρακλείας (§ 394), *and this Thrace [is having begun from the mouth of the P. as far as H.] beginning at the mouth of the Pontus, extends as far as Heraclea*. — 5. ἐπὶ . . εἰσπλέοντι, § 410.

[g. Decline *τιμέων* and *φανῶν* (uncontracted *φανίων*, § 56), applying the rules of contraction. ¶ 22.]

6. L. 7. Νικῶν τυγχάνει, *he happens [conquering] to be victor*, § 633. — Ξενοφῶντι, § 652. β, 1. — 9. τῶν . . ἔστιν, § 390. — 11. ἐροῦντα (¶ 53, § 301. 7) . . χρῆσοι, *to say, that he wished to have an interview with him*. — 12. ὡς ἀποκτενῶν, § 583. a.

7. L. 14. τὸν . . 'Α., § 474. — 15. Τὸν . . στρατηγοί, *but [during the before time] previously the generals did every thing [from the prevailing opinion] according to the vote of the majority*, § 447. β.

8. L. 17. ὁ τι ἀν δέη [sc. πάσχειν], *πείσομαι* (fut. of *πάσχω*), *I will suffer, whatever [it may be necessary to suffer] may be necessary*. How is *πείσομαι* formed from the root *πενθ-* (§§ 58, 281. ε)? The fut. of *πάσχω* must be carefully distinguished from the fut. mid. of *πείθω*, which has the same form (Less. XI. 4). — 18. σπείσασθαι (*σπένθασθαι*), from *σπένθω*. Show how this form is obtained.

## XV.

[a. Decline the Pures *θάτι*, *θέρως*, *κίτι*, *οῖτι*, and *ἰχθύτι* (¶ 14), observing the contractions which occur. See §§ 34, 84, 114. 2, 115. 2.]

1. L. 19. τοῦ Συρίας ἄρχαντος, *who had ruled over Syria*, §§ 469. 1, 636. — 20. προτέρα (§ 457. a) Κύρου (§ 351) πέντε ἡμέραις (§ 419), *[sooner than C. by five days] five days before Cyrus*. — 21. Ἐρυχε (from *τυγχάνω*) δὲ διὰ μέσου (§ 456) . . Σελινοῦς, *and there happened to be flowing through the midst of the estate (Xenophon's at Scillus) a river Selinus*. *Σελινοῦς* is contracted from *Σελινόεις*, properly an adjective signifying *abounding in parsley*. See § 109. 2, and also *Ὀποῦς* (¶ 13). — 24. ἐν ἀμφοτέροις, *in both the rivers named Selinus*.

[b. Special Law of Greek Declension. § 110. f.

c. Change of *-ιος* to *-ιως*, &c. § 116.

d. Decline *ἰπτιός*, *πῆχυς*, and *Σωκράτης*, showing how all their forms are obtained. ¶ 14; §§ 111. 1, 113 — 116.]

2. L. 27. ὡς βασιλέα, §§ 662. a, 485. a. — [P. 28.] L. 1. Σφενδονητῶν, § 357. β. — τὴν ταχίστην [sc. δδόν], *[the quickest way] forthwith*, § 440.

3. L. 4. *περὶ πλήθουσαν ἀγοράν*, *about the time of full market*, the latter part of the forenoon. — 5. Τισταφέρνος. This noun is of both the first and the third declensions (§ 124. a). The usual forms are, N. Τισταφέρνης, G. -vous, D. -vei, A. -νην, V. -νη. — 6. ἦν δ' αὐτῶν Φ. εἰς Ἑλλην, [but there was of them P. one Greek] *but one of them was a Greek, Phalinus*. The construction is here changed from apposition to the form of a distinct sentence. — 7. ἐντίμως ἔχων (= ἐντίμος ὁν, § 555. a), [having himself in a condition of honor] *to be held in honor*. — 8. ἡγεμόνη, § 472. a. — Ἡρακλεῖ, § 115. β, ¶ 14. — 12. πρέσβεις, §§ 111. 1, 136. a.

[e. Decline *τίλις*, explaining its forms. ¶ 14; §§ 111. 2, 113. 1, 114. 2, 115. 2, 116. a, δ.]

4. L. 14. *πόλιν οἰκουμένην*, *an inhabited city*, as some of the cities upon the route of Cyrus were desert. — 15. Μίδου, § 390. — 16. κεράσας, 1 aor. of *κεράννυμι*, § 293.

5. L. 18. ἀπέπεμπε . . βασιλεῖ, *sent to the king the tribute accruing*. — 19. ὁν, for ὁς, § 526. — 20. αὐτη, § 473, N. — τοῦ ἀθροίζειν, §§ 395. a, 620, 622.

[f. Decline *τίχης* and *ἀστροῦ*, explaining their forms. ¶ 14. β; §§ 113. 2, 115. 1, 116. a.]

6. L. 25. Τέλος, § 440.

7. L. 28. τὸ εὑρος, sc. ἦν. — 30. δνομα, εὑρος, R. xxii., § 437. — δύο (§ 137. γ) πλέθρων, § 387. — 31. ἀνὰ κράτος, [up to their strength] *with all speed*. — Ἡν . . ἔτη, and he was, when he died, *about fifty years old*, § 480. 2. — 33. ἐτῶν, § 387. — ὡς, 662. b.

8. [P. 29.] L. 2. τούτω, § 499. — Τούτων (§ 652. a) . . ἐμέρφετο, *and these no one either sneered at as cowardly in war, or blamed [them] in respect to friendship*. — 3. ηστην, § 230. γ. — 4. ἀμφω, ¶ 21.

9. L. 5. βάσεις, ¶ 14. Explain its forms (§§ 34, 112. 4, 113. 3, 114. 2 and 3). — ὅρνιθεις, § 123. γ. — 6. Ἐνι, a form of ἐν (§§ 648. β, 730), used even in the common language with an ellipsis of the substantive verb, §§ 652. ε, 653. ε.

[g. Decline *ἀχέα* and *αἰδέα*, explaining their forms. ¶ 14; §§ 112. 4, β, 113. 3, 114. 2, 115. 1, α.]

h. Decline *τρηνης* and *εαφης*, explaining their forms. ¶¶ 14, 17; §§ 112. 3, 113. 1, 114. 2, 115. 1.]

11. L. 13. ἐν τούτῳ [sc. τῷ χρόνῳ, § 447. a], [in this time] *meanwhile*. — 15. ησαν ἀφανεῖς, [were out of sight] *had disappeared*. — διώκει, § 610. — 16. κατὰ τοῦ πρανοῦς, *down the steep*, § 447. γ. — 17. Ἐπὶ δὲ τὸ κατεργάζεσθαι [sc. ταῦτα, § 523] ὁν (§ 376. ε) ἐπιθυμοῖ (§§ 205. 2, 606), *to the [accomplishing what he might desire] accomplishment of his desires*. — 18. διὰ τοῦ ἐπιορκεῖν, *through [the swearing falsely] perjury*. — 19. τὸ δ' ἀπλοῦν . . εἰναι, § 449. a, 400.

[i. Decline ἡδύς, explaining its forms. ¶ 19; §§ 112. 3, 113. 1, 114. 2, 115. 2, 132. 1.]

**12.** L. 22. τὸ μὲν στόμα ὥσπερ φρέάτος, *the mouth* [as the mouth of a well] *like that of a well*. The part στόμα is in apposition with the whole οἰκίαι, § 333. 5. A more regular construction would have been τὸ μὲν στόμα ἔχοντα, *having the mouth*. — 23. ὑπέρ θύμσιν, § 658. — 26. πολλοῦ χρόνου, § 378. — τούτου, § 351. — οἰνῳ, § 652. 1. — 27. ἔπειρψε, § 609. β. A change is here made to the words put by Cyrus into the mouth of the messenger. — 28. οἴς, § 526. a.

**13.** L. 29. Ἀριθμὸς . . δδοῦ, *and the amount of the whole way* travelled by the Greeks in the expedition with Cyrus and in their return. — 33. τρεῖς, ¶ 21.

## XVI.

- [a. Remarks on the Declension of Pures. §§ 117 - 119.
- b. Irregular Nouns. § 122 f.
- c. The irregular Adjectives μίγας and πολύς. ¶ 20; § 135.]

**1.** [P. 30.] L. 2. ἐμπλεων, acc. sing. from ἐμπλεως, -ων of Att. Dec. II.

**2.** L. 8. πλέθρου, § 387. — πραέων, ¶ 20, § 135. — 9. ἀδικεῖν οὐκ εἴων (from ἔάω), *did not permit any one to injure them*, § 627. 3. — οὐδὲ τὰς περιστεράς, sc. ἀδικεῖν εἴων.

**3.** L. 12. σοὶ . . γενέσθαι, *it is in your power, X., to become a man* (a great man), §§ 408, 627. a. — 13. Ἐχεις . . τοσούτους, § 660. a. The omission of the conjunctions (*asyndeton*) increases greatly the vicinity of the expression. — 15. ὀνήσιας, from ὀνίημι, § 284.

**4.** L. 16. πυρά, 124. β. — 17. κύκλῳ, [in a circle, § 418] *round*. — ὁρέων, uncontracted form, § 115. 2. — 18. ὑδωρ . . οὐρανοῦ, [there was much water from heaven] *much rain fell*. — 19. Στρατοπεδευ-  
μένων δ' αὐτῶν, *and [they being encamped] while they are encamped*, R. xxxii., § 638.

**5.** L. 20. σῶοι, § 135. — 21. τοῖς . . χιόνος, *a protection to the eyes from the snow*, §§ 347, 403. — 22. μέλαν, ¶ 19. Explain its forms ( §§ 105, 132. 2). — 23. Διτ, ¶ 16. — Γλοῦν, ¶ 16, § 126. 2. — 25. Μάσκα (also accented Μασκᾶ), §§ 126. 2, 562.

**6.** L. 29. Κύρῳ παρῆσαν, [were present to C.] *came to the aid of Cyrus*, § 652. 1. — 30. νῆσοι, from νῆσος, ¶ 14, §§ 34. a, 114, 121. 6. — ἐπ' αὐταῖς ναύαρχος, *as admiral over them*. — [P. 31.] L. 1. νῆσος ἑτέρας Κύρου, *other ships belonging to Cyrus*. — 2. ἐπολιόρκει, — συνεπολέμει. The subject of these verbs is a pronoun referring to Tamos; while αὐτόν refers to Tissaphernes.

## XVII.

- [a. History of Greek Declension. §§ 83 - 91, 141, 143; ¶ 6.
- b. Use of the Numbers and Cases. §§ 335 - 341.

c. The Affixes of the Aorist and Future Passive. ¶ 30; §§ 198, 199.  
See ¶ 31.

d. The Aorist and Future Passive of *βουλιέων*. ¶ 35.]

1. L. 10. *τὴν τῶν Μ.*, sc. *χώραν*, §§ 385, 447. β. — 11. *Τούτῳ* . . *τι*, §§ 572, 431. a.

2. L. 16. *Κατεπέμφθη* (*κατα-ε-πέμπ-θη*), § 52. 1. — 18. *ἐλήγ-θησαν* (*ἐ-λήγ-θησαν*), from *λαμβάνω*.

3. L. 20. *ὑπηρέται παντὸς ἔργου*, *assistant* [of] *in every work*. — 21. *Κύρῳ ἐλέχθησαν* (*ἐ-λέγ-θησαν*, § 52. 2) *γενέσθαι*, [were said to be to C.] *Cyrus was said to have*, § 408. — *πραχθήσεται* (*πραγ-θήσεται*), from *πράττω*, ¶ 38, § 273. — 23. *ἐπὶ τεττάρων*, § 137. ε.

4. L. 28. *Τούτοις ἥσθη* (*ἐ-ήδ-θη*, § 52. 3), § 406. — *τούτων*, § 375. — 29. *Ἔναγκάσθην* (*ἐ-αναγκάδ-θην*), § 273. n. 2. — *αὐτοῖς*, § 404. δ.

5. L. 31. *δεηθῆναι*, § 222. 3. — *ἐπιδεῖξαι*, aor. of *ἐπιδείκνυμ*. — [P. 32.] L. 1. *ἀποσπάσαι*, § 219. — 2. *μὴ κυκλωθείη* (§ 218), §§ 601. γ., 602. 2. — 3. *ὅτι αὐτῷ μέλοι*, §§ 407. i., 546. — 4. *ὅπως καλῶς ἔχοι*, *that* [it should have itself well] *all should be well*, §§ 546, 555, 601. γ. — *κατεκαύθη*, from *κατακαίω*, § 267. 3.

6. L. 5. *Δείσαντες*, ¶ 58. 2, § 282. — *ἀποκλεισθείσαν*, § 221, — 6. *Ἀναμνήσθητε*, aor. pass. of *ἀναμνήσκω*, §§ 221. a, 285. — *ἐν ποίοις τισὶ πράγμασιν*, *in what kind of circumstances*, § 517. — 7. *Τότε δὴ καὶ ἐγνώσθη* (from *γεγνώσκω*), [then now also] *then it was at once perceived*.

7. L. 9. *ἡχθέσθη*, § 222. a. — 10. *ἐκβληθείη*, § 223. — 11. *ἀνήχθησαν* (*ἀνα-ε-άγ-θησαν*), from *ἀνάγω*. — *ἀπομηθέντες* (from *ἀποτέμνω*, § 277. β) *τὰς κεφαλάς*, § 437.

8. L. 13. *παραδοθήσεται*, from *παραδίδωμι*. — *Καὶ . . συσταθησόμενος* (from *συνίστημι*), *and also, when he was setting forth from Ephesus to be presented to Cyrus*. — 15. *ἴαντῷ* (§§ 410, 504) *δεξιῶν* (§ 457. β), [on the right to himself] *on his right*.

9. L. 16. *ἐφάνησαν*, ¶ 42, §§ 199. II., 255. β. — 18. *τὴν λοιπὴν πορείαν* (§ 431. a) . . *χρὴ* (§ 284. 4) *πορευθῆναι*, *whether* [it is proper to travel] *they should pursue the rest of their way*. — 20. *ὅπως*, *how*. — 21. *ταφείσαν*, from *θάπτω*, §§ 272. a, 263.

10. L. 23. *παρεκλήθησαν*, from *παρακαλέω*, § 261. — 26. *Οὐ πολλῷ δὲ ὑστερον*, *and* [not later by much] *not much after, or soon after*. — *ἀπὸ . . σημείου*, [from] *at the same signal*. — *οἱ τ' ἔνδον*, § 476. — 27. *κατεκόπησαν*, from *κατακόπτω*, § 272. a.

## XVIII.

[a. REVIEW. Declension. §§ 72-154; ¶¶ 5-24.

b. The Reduplication. §§ 190, 191.

c. The Affixes of the Perfect and Pluperfect, in each voice. ¶¶ 29, 30.

d. The Perfect and Pluperfect of *βαυλιέων*, in each voice. ¶¶ 34, 35.  
 e. Remarks upon the Complete Tenses. §§ 233 f., 577 f.]

1. L. 28. *τοιαῦτα*, § 432. β. — *πεποίκε*, perf. of *ποιέω*, § 218. In looking for words in the vocabulary, allowance must be made for the reduplication, wherever it occurs. — 29. *ἀνατεθαρρήκασιν* (*ἀναθεθαρρέ-κάσιν*), § 62. — 30. *ἐπωρκίκασι* (*ἐπι-ο-ορκέ-κάσι*), § 191. 4. — 31. *έωράκα*, §§ 189. 2, 190. — *οἷμα* (§ 222. 3) *δὲ καὶ οἱ ἄλλοι πάντες* [sc. *ἄσμενοι σε ἔωράκασιν*], and, I think, all the others also. — [P. 33.] L. 1. *Κύρος* . . *εἴρηκα* (§§ 191. 1, 301. 7), § 522. — 2. 'Η . . *ἀπολώλεκεν* (§§ 191. 2, 295), § 567. β.

2. L. 4. *Ἄπολελοίπᾶσιν*, ¶ 37, §§ 199. II., 236. 1. — 5. *νικᾶν ἡγεῖται*, [thinks that he conquers] *considers himself victor*. — *ἀπέκτονεν*, from *ἀποκτείνω*. — 6. *ἔστηκε*, *stands*, §§ 191. 4, 233. — *γράμματα ἔχοντα*, [having letters] *bearing an inscription*. — 7. *Ἐλληνίδες*, § 134. — 8. *Προηγείσθε τὴν πρὸς τοὺς ἐναντίους* [sc. *όδόν*, § 431. a] *lead forward* [the way against] *directly against the enemy*. — 9. *ώς μὴ ἔστήκωμεν* (§ 234. a), *ἐπεὶ ὥφθημεν* (§ 301. 4) . . *πολεμίους*, *so that we may not be standing still* (as if afraid), [since] *now that we have been seen, and have seen the enemy*.

3. L. 14. *διεληλυθέναι*, perf. of *διέρχομαι*, §§ 301. 3, 191. 2. — *ἐνέτυχον ήδη*, *they already* [happened upon] *fell in with*.

[f. Decline *ιδάς*, explaining its forms. ¶¶ 22. 7, 58. 1; §§ 103, 112. a, 132. 1, a, 301. 4. n. 2.]

4. L. 15. *τεθνηκότα*, *dead*, from *θνήσκω*, § 281. — 16. *οὐδὲ* . . *ἔλεγεν*, *nor did any one* [knowing] *from knowledge say how he died*. — 19. *πεποικῶς εἴη*, §§ 234, 611. 2. — 21. *ησθέτο* . . *ἥν*, § 614. a. — 22. *Πάντες δὲ φόντο ἀπολωλέναι* (from *ἀπόλλυμι*), *ὡς ἐαλωκί-ας* (from *ἀλίσκομαι*, § 301. 1, 198. 2) *τῆς πόλεως*, *and they all thought they were lost*, [as they would be, the city having been taken] *as though the city had been taken by an enemy, or inasmuch as* (in their opinion) *the city was taken*, § 640. — 23. *εἰκός* [sc. *ἔστι*], *it is probable*.

5. L. 25. *Εἰλήφεσαν* (*λε-λήθ-κεσαν*), §§ 61, 191. 1. — 26. *ει-στήκει* (*ἐ-ε-στά-κει*), a second form of the plup. of *ἴστημι*, in which the augment is prefixed to the reduplication, §§ 189. 3, 233. — 27. *τε-τελευτήκει*, § 194. 1. — *φάρμακον πιὼν* (from *πίνω*, § 278), *πυρέτ-των*, [having drank a drug, being in a fever] *through the effect of medicine taken for a fever*. — 28. *τὰ δ' ἔκείνου*, § 477. a. — 29. *ἡλώ-κει*, from *ἀλίσκομαι*. — 30. *ειώθει*, §§ 236. c, 297. — 31. *Χιτωνί-σκους δὲ ἐνεδεδύκεσαν* (from *ἐνδύνω*, § 278. γ) *ὑπὲρ γονάτων* (§ 103. n.), *and they [had put on] wore small tunics* [above their knees] *not reaching below the knee*.

[g. Formation of the Tenses. ¶ 28 (see ¶ 4. II.). Apply this table in parsing verbs, until it becomes perfectly familiar.]

6. L. 32. *Πάνθ'* (for *πάντα*, § 65) *ἡμῖν πεποίηται*, § 417. — [P. 34.] L. 1. *οὐδὲ* . . *μέμνησαι* (§ 233), *not even* [seeing know] *understand what you see*, *nor* [hearing remember] *remember what you hear*. — 2. *"Οπως* . . *ἀνδρες*, § 602. 3. — *ἄξιοι τῆς ἐλευθερίας*

(R. XII., § 374. β), ἡς (§ 526) κέκτησθε (§ 234. β), *worthy of the freedom which you [have acquired] επιοῦ*. — 5. οὐ . . τυχεῖν, *for it is not possible to attain this in any other way*.

7. L. 7. Ὁμολογεῖς . . γεγενῆσθαι (from γίγνομαι), § 627. a — 10. διὰ τὸ διεσπάρθαι (δια-ε-σπάρ-σθαι, § 60; from διασπείρω, §§ 259. a, 268) αὐτῷ (§ 412) τὸ στράτευμα, *on account of [the army having been dispersed for him] the dispersion of his army*.

8. L. 11. Παρασάτιδος, § 390. — 12. εἰς ζώνην δεδομέναι (from δίδωμι), *having been given for the girdle*, i. e. in accordance with a Persian custom, their income was appropriated to supplying the queen-mother with girdles. — 14. τεταγμένος, from τάττω. — 16. Κ. πεπτωκότα (from πίπτω, §§ 286, 236. a), *that C. had fallen*, § 633. — ἔφυγεν, from φεύγω, § 270. 9. — 17. ἔξενυμένην (from ζεύγνυμι, § 294) πλοίοις (§ 416. 1) . . . ἑπτά, *[connected by 37 boats] composed of thirty-seven boats connected together*.

[h. Connecting Vowels and Flexible Endings of Conjugation. §§ 202 — 215; ¶ 31.]

i. Analyze the Affixes which have been learned in ¶¶ 29, 30, distinguishing in each the Tense-Sign, Connecting Vowel, and Flexible Ending (so far as they exist). Write the Affixes as analyzed, separating the elements by hyphens, and verify the work by comparing ¶ 31.

j. Analyze the Forms of Verbs which occur in reading, distinguishing the following elements, where they exist: — 1. the Preposition with which the Verb is compounded; 2. the Augment; 3. the Reduplication; 4. the Root, distinguishing all the additions made to the original root; 5. Letters inserted between the root and affix; 6. the Tense-Sign; 7. the Connecting Vowel; 8. the Flexible Ending; and 9. *paragogic*. In Participles, the Flexible Ending of Conjugation may still further be resolved into (a) the Addition to form the Root of Declension; (b) the Connecting Vowel of Declension; and (c) the Flexible Ending of Declension (§ 133. 1. n.). Continue this analysis until it becomes perfectly familiar.]

9. L. 19. ἀμφότερα (§ 472. a) τὰ ὡτα (¶ 11, § 33. γ) τετρυπημένον (τε-τρυπα-μέν-ο-ν), *[bored as to both his ears] having both his ears bored*, § 437. — 20. ἔδειξε (ἔ-δεικ-σ-α-τ, § 203. β, 211), from δείκνυμι. — συντετριμμένους (συν-τε-τριβ-μέν-ο-νς, §§ 34, 53), from συντριβώ. — 22. κατειλημένω (κάτα-ει-ληβ-μέν-ο-ι), from καταλαμβάνω. — 23. διεξεύχθαι (δια-ε-ξεύγ-σθαι, §§ 60, 52), from διαξένυμι.

10. L. 25. ἥχθοσαν (ἐ-άγ-θε-σαν, § 199), from ἥγω. — 26. ὑσθηται (ἀ-αἰσθ-η-νται, § 222. 1), from αἰσθάνομαι. — ὄντος Ἑλληνικοῦ, *[being Greek] composed of Greeks*.

11. L. 32. προβάτων ἔνεκα, R. XI., §§ 372. γ, 674. 3. — ἀποδεδειγμένοι ἥσαν ( §§ 53, 213. 2), perf. mid., *had expressed their opinion*, § 558. — [P. 35.] L. 1. ἐκέκλειντο (ἐ-κέ-κλει-ντο), *were kept closed*, § 577.

12. L. 3. διέπλευσαν (δια-έ-πλευσ-α-ντ), § 220. — 5. τοῦ . . γεγραφότος, *who painted the Dreams in the Lycéum*. — 6. ἐσέσωστο ἐ-σ-έ-σω-σ-το, § 221. a), from σώζω, § 282.

13. L. 8. ἅμα ταῦτα ποιοῦντων (ποιε-ό-ντ-ων) ἡμῶν, [at the same time, we doing these things, § 638] as soon as we do this, § 616. a. — 9. ἀφεστήξει (from ἀφίστημι, § 239) . . λελείψεται (λε-λείπ-σ-ε-ται), § 582. — Εἰ γάρ τινα ἀλλήλους μάχην συνάψετε, νομίζετε, for if you [shall join any battle] engage in any battle with each other, consider. — 11. κατακεκόψεσθαι, § 582.

## XIX.

[a. REVIEW. Consonants and their Euphonic Changes. ¶ 3. II., §§ 49 — 71.  
b. The Nude Affixes of the Present and Imperfect, in each voice. . ¶ 29, 30.  
c. Verbs in -μι. § 224 f.]

1. L. 12. ἴστανται (ἴ-στα-νται), ¶ 48, §§ 283. c, 284. — 13. ἐπίστασθε, indicative. — 14. φέρει, [carries] *blows*. — 16. φημί (φα-μί, §§ 209, 224. 1, 284. R.), ¶ 53, § 301. 7. — 17. αὐτός, § 627. a. — Ἄμα δὲ τῇ ἡμέρᾳ, and [at the same time with the day] *at day-break*, § 399. — 18. συνέθόντες, from συνέρχομαι. — 19. οὐδέ ἀλλον πέμποι (§ 608) σημανοῦντα (§ 583. a), ὃ τι χρή (§ 284. 4) ποιεῖν, neither sent another to signify what they must do.

2. L. 21. στρατιωτῶν — τις, § 362. β. — 22. ἵησι (ἱ-ε-σι, ¶ 54, §§ 211, 224. 1, 229, 284) τῇ ἀξινῇ (§ 416. 1), *lets fly with his axe*, throws his axe at C. — 23. σωφρονήτε, § 603. β. — τούτον (§ 435) τάνατία (τὰ ἐναντία, § 39. n. 1) . . ποιοῦσι (§ 546), [you will do to him the things contrary than they do to dogs] *you will treat him in a manner the reverse of that in which they treat dogs*. — 24. τὰς μὲν ἡμέρας (§ 439) διδέασι (δι-δε-νσι, §§ 58, 284; cf. τιθέασι, ¶ 50), *they tie up [through the days] by day*. — ἀφιάσι (ἀπο-ί-ε-νσι, § 229. b).

3. L. 27. Διδώσι (δι-δο-σι), ¶ 51, § 284. — 28. παραδιδόσιν (παρα-δι-δο-νσι-ν), § 58.

4. L. 23. συμμιγνύāσιν (συν-μίγ-νυ-νσι-ν), § 294; cf. δεικνύāσι, ¶ 52. — 30. ἀποκτινύāσι, § 295. — 31. δεικνύουσι, § 225. R. — Τοῦτο . . τις, § 638. — [P. 36.] L. 2. τὸν θέον, *the god*, who was supposed to have caused the sneezing as an omen of good.

5. L. 3. ἐπίāσιν (ἐπί-ι-νσι-ν, § 58. a), *they will advance*, ¶ 56, §§ 224, 231. — 4. ἀπίμεν (ἀπό-ι-μεν) . . ἐπικρατείας, *we shall depart hence out of the power of these men*. — 5. εἰσεισι, § 224. 1.

[d. Formation of Words. §§ 302 — 316; ¶ 62. A, B.]

6. L. 6. ψιλὴν . . κεφαλὴν, § 472. a. — εἰς τὴν μάχην καθίστατο, *stationed himself for the battle*. — 8. ὡς ἐδύναντο τάχιστα, *as fast as they could*, § 525. a. — Ἐκ τούτου, [from] *upon this*. — ἐσταλμένος (from στελλω, § 277. a) . . καλλιστα, *arrayed for war as handsomely as [he could array himself] was in his power*. — 10. ἔφη (ἔ-φα-τ, §§ 211, 224. 1), *said he*, ¶ 53. — τι (§ 432. 3) ἀντιτετάχαται (ἀντι-τέταγ-νται, § 213. 2, R.), *why they are drawn up against us*. — 11. ἔφησθα, § 182. II. — 12. ἐπήρετο (ἐπι-ε-έρ-ε-το), § 298.

— 13. δὸς ἔφη [sc. ἀληθῆ ταῦτ' εἶναι], *and he said* [that they were true] **YES**, § 624. **β.** — οὐκ ἔφη, § 616. **b.**

[e. Formation of Words (continued). §§ 317–328; ¶¶ 62, 63. Apply the rules of derivation and composition in explaining the forms and signification of words until they become perfectly familiar. In this way, the labor of learning the language will be greatly diminished.]

**7.** L. 14. ἐπειθέντο (ἐπι-ε-θι-θε-ντο, § 62), ¶ 50, § 284. — *τοῖς καταβαίνοντοι (κατα-βα-ίν-ο-ντ-σι, § 278), those who were descending, §§ 636, 215. 2.* — 15. δεδοκότες, ¶ 58, §§ 282, 236. **a.** — 16. *ἰέντο, ὥσπερ ἀν δράμοι (301. 5) περὶ νίκης, they [threw themselves] rushed forward, as one would run for [victory] a prize (as one would run if he were running for a prize, § 604. **β.**)* — 18. λαμβάνειν, [tc take] *permission to take.* — ἐδίδον, § 225. — 19. ἐδίδοτο λέγειν ( §§ 546. **β.**, 620. **a.**) *τῷ βουλομένῳ (§ 636), [it was given to speak] permission to speak was given to any one who wished.*

**8.** L. 20. ἐπεδείκνυσαν (ἐπι-ε-δείκ-νυ-σαν), ¶ 52, § 294. — 22. *νόμῳ τινὶ ἔδοντες, singing [with] a certain tune.* — 23. ἐπήγρυντο, § 294. — 24. *ἀπέι, ἥτε, ¶ 56, § 231. **b.**, 237.*

**9.** L. 26. Οἱ δὲ πολέμοι, ὡς ἥρξαντο (ἐ-άρχ-σ-α-ντο) *θεῶν, οὐκέτι ξυπησαν (ξ-στα-σαν, §§ 224. 2, 257. **β.**), and the enemy, when they (the Grecian targeteers) began to run to the assault, no longer [stood] held their ground.* — 27. *ἄμα . . . ἀνέστη, § 616. 3.* — 28. *ἀνέβη, §§ 227, 278, ¶ 57.* — 30. *πολλῶν καὶ (§ 655. 6) ἀγαθῶν γεμούσας, [full of many and good things] abundantly supplied with excellent provisions.* — 31. *λατροὺς κατέστησαν (1 aor., § 257. **β.**) ὀκτώ, they appointed eight surgeons.* — 32. *τετρωμένοι, from τιτρώσκω, § 285.*

[f. REVIEW. Greek Characters. ¶¶ 1, 3; §§ 10–23.]

**10.** [P. 37.] L. 1. *ἔθεντο (¶ 50) τὰ ὅπλα, [put their arms] stood in arms (a military phrase).* — 3. *παρέδοσαν, § 224. 2. **E.*** — 4. *ἔγνωσαν, ¶ 57, § 285.* Why must this 2 aor. have the nude form? — 5. *ῆλωσαν — ἔλλω, §§ 301. 1, 189. 2.* — 7. *ἐνέδυ, ¶ 57, § 278.*

**11.** L. 10. *ἐπιστάσθωσαν, ὅτι οὐτε ἀποδεδράκασιν (§ 285), οὐδὲ (¶ 58, § 301. 4) γιρή ὅπῃ οἴχονται (§ 579. **ζ.**) · οὐτε ἀποπεφεύγασιν, let them know that they have neither escaped by concealment, for I know whether they have gone; nor have they fled beyond my reach.* — 12. *διστε ἐλεύ (§ 301. 1), § 628.*

[g. REVIEW. Quantity. §§ 675–693.]

**12.** L. 14. *σέσωσται, § 549. **a.*** — 15. *διαθέμενοι διάδοτε, having disposed of them by sale, make distribution of the proceeds.* — 16. *“Ιδι (¶ 56, § 210. 2) δὴ, ἀναμνήσθητι (ἀνα-μνά-σ-θε-θι, §§ 62. 3, 221. **a.**) . . . καταστρεψάμενος ἔχεις (§ 637), come now (or well then), call to mind, how great an object you then deemed it to obtain what [now having subdued you hold] you have now conquered and possess.* — 18. *ἀπιτε, imperative, ¶ 56.* — 19. *κελεύσω. In what mode and tense is this (§ 606)? — πάρεστε (παρά-ε-σ-τε, § 230. **β.**), imperative — λόντων, § 208. 2.*

[*h.* Accent. §§ 722 – 733.]

*i.* What words in paragraph 12 are accented as far back as possible?

*j.* In reading paragraphs 13 and 14, observe the illustrations which occur of the rules of accent already learned.]

**13.** L. 23. *τελευτῶν ἔχαλέπαινεν*, [closing] *at last he became angry*, § 632. — *οἱ . . οὐ γάρ* [sc. ἔφασαν, § 661. β] *ἀν δύνασθαι πορευθῆναι, and they bade him slay them; for they said that they were not able to proceed.* — 26. *βαρβαρικῷ* [sc. στρατεύματι], § 447. γ.

**14.** L. 29. *ἀγαγεῖν* (from *ἄγω*), § 194. 3, N. — 30. *Τὴν . . ἐπιθέναι* (§ 224. 2. ε) *αὐτῷ, he said that he wished to inflict upon him the punishment due.* — 31. *τοὺς φεύγοντας προέσθαι* (¶ 54), *to betray [those fleeing] the exiles.*

[*k.* Accent (continued). §§ 734 – 750.]

*l.* Explain the accentuation of all words which occur (so far as determined by general or special rules), until the subject becomes perfectly familiar.]

**15.** [P. 38.] L. 1. *δοῦναι*, § 224. 2. ε. — *὾στε . . παιδείαν, so that it is time for you also to exhibit your training.* — 2. *κήρυξ λέναι* (§§ 208. 2, 746. a), *to go as herald.* — 3. *ἀπεκτογώς*, § 747. a. — *Αὐτὸς . . λέναι, but he said that he should not himself go*, §§ 510. 1, 616. b.

**16.** L. 4. *Διελέγοντο . . ἐφ' ἑαυτοῖς, they both talked to themselves, and laughed at (or by) themselves.* — 5. *ἐφιστάμενοι, ὅπου τύχοιεν, stopping wherever they happened to be.* — 6. *φέροντο ἀπελαύνοντες*, § 637. — 8. *συστάρτες ἀθρόοι πον, collecting somewhere in a body.* — 9. *ινκτός*, § 741. — *ἀποδρᾶς* (¶ 57, § 285) *φέρο, ran off*, § 637.

[*m.* REVIEW. Syntax. §§ 329 – 344; ¶¶ 65, 66.]

**17.** L. 10. *Ἐμελέτων . . μακράν, they practised [to shoot] shooting, sending [up far] high into the air.* — 12. *τὰ πλείστου* (§ 374. β) *δέξια ἐνθέμενοι, putting on board [the things worth most] their most valuable effects.* — 14. *αὐτοῦ, § 379. a.* — *τὰς . . θέντας, placing their shields against their knees, ready for action.*

[*n.* REVIEW. Syntax (continued). — Syntax of the Genitive. §§ 345 – 370.]

**18.** L. 22. *τάξεων*, § 726. β. — *λόντος*, §§ 208. 2, 749. ε. — 23. *Ὦιχετο*, §§ 25. 3, 26. — 24. *εἰς τὴν ἐπιοῦσαν ἐώ* (§ 97. 3), *upon the following morning.*

[*o.* REVIEW. Syntax of the Genitive (continued). §§ 371 – 396.]

*p.* Make a Table presenting a general view of the various uses of the Genitive, according to their divisions and subdivisions.

REMARK. The similar reduction of other great divisions of Syntax to a tabular form will be found an exercise of great utility.]

**19.** L. 26. *ἄν τις ταχὺ ἀνιστῆ* (§ 226. 1), *if one rouses them suddenly.* — *εστι*, § 732. c. — 29. *ὅ τι ἀν δύνωμαι* (§ 728. 4), *ὑμᾶς ἀγαθὸν* (§ 435) *ποιεῖν, [whatever I may be able, to do you good] to do you whatever good I may be able.* — *Ἐπεμψε . . καὶ κελεύοντι*, § 544.

— 31. κελεύοντι φυλάττεσθαι, *they bid you be upon your guard.*  
 — 32. τῷ πλησίον, *the neighbouring*, § 475.

[q. REVIEW. Syntax of the Dative. §§ 397 – 421.]

20. [P. 39.] L. 2. μὴ (§ 602. 2) οὐκ ἔχω (§ 601. a) . . . οἴς δω [lest] that *I may not have* [what *I may give to each*] *enough to bestow upon each one of my friends, if* [it should be well] *I succeed, but* [lest] *that I may not have friends enough* [to whom *I may give*] *upon whom to bestow.* — 6. ὅτι (§ 673. β) πεπράσται (§ 285), § 610. — μὴ ἐκδώτε, § 598. 1.

[r. REVIEW. Syntax of the Accusative and Vocative. §§ 422 – 443.]

21. L. 11. Ταῦτ' ἔγω ἔσπευδον, § 432. 3. — 12. δυναίμην (δυνα-ι-μην), § 205. — φθάσαι (§ 278) . . . ὑπερβολήν, *to [anticipate] arrive before the pass should be occupied by the enemy, or to anticipate the seizure of the pass.* — 15. διαβάσειν (δια-βά-ι-εν), §§ 205. 1, 213.

[s. REVIEW. Syntax of the Adjective. §§ 444 – 466.]

22. L. 17. Ὁπως . . . ἀλλοις, *in order that he might [put] produce fear in others also.* — Τέλος, § 440. — 18. προσίστωτο, § 226. 3. — 19. Ἐπέδειξεν αὐτὸν (§ 144) . . . εἰ τῷ [= τινι, §§ 152, 732. II.] σπέσαρτο, *he [exhibited himself, § 425. 4] showed that he [made it to himself, § 558] regarded it of the utmost consequence, if he had made a treaty with any one.* How is the simple indefinite pronoun distinguished from the interrogative, and from like forms of the article? — 20. σύνθοιτο, § 226. 3. — 21. ὑπόσχοιτο, § 292. — μηδὲν ψεύδεσθαι, *[to falsify nothing] in nothing to prove false.*

[t. REVIEW. Syntax of the Article. §§ 467 – 493.]

24. L. 28. εἰ ἐδίδον, ἐπὶ τούτῳ ἀν ἐδίδον, *if he gave, he would give for this end.*

## XX.

[a. REVIEW. Syntax of the Pronoun. §§ 494 – 518.]

b. Nude Forms of Second Perfect and Pluperfect. § 237.]

1. [P. 40.] L. 1. ἐφέστασαν (ἐπι-έ-στα-σαν, § 213), ¶ 48, § 237.  
 — 3. κάγαθώ, *for καὶ ἀγαθώ, §§ 38. 1, 40. β.* — τέθνατον, § 237.  
 — 4. ἀνέλεσθαι, §§ 301. 1, 746. b.

[c. REVIEW. Syntax of the Pronoun (continued). §§ 519 – 542.]

d. Decline *ἰστάς*, and explain its forms. ¶ 22; §§ 132. β, 179, 237.]

2. L. 9. ὅτι . . . εἴη, *that these were public property.* — τεθνεῶτας, § 237.

[e. REVIEW. Agreement of the Verb. §§ 543 – 552. — Use of the Voices. §§ 165, 166, 553 – 564.]

f. Repeat and explain the forms of *αἴσα*. ¶ 58; §§ 237, 301. 4. n.]

3. L. 13. *ἴστε*, indicative. — 14. Σύνοιδα ἐμαυτῷ (§ 652. a) πάντα (§ 437, or 432) ἐψευσμένος (§ 746. c) αὐτόν, *[I know with myself having deceived him as to all things] I am conscious to myself of having deceived him in every thing.*

[g. REVIEW. Use of the Tenses. ¶ 26; §§ 167, 168, 565-585.]

4. L. 16. *Ἴσθι . . ἄν*, § 633. — *οἴει*, § 210. b. — 17. *περιγενέσθαι ἄν*, *could prevail over*, §§ 615. 2, 604. a. — *δυνάμεως*, § 726. B. — *ἰστε*, imperative. — *ἄντι . . πάντων* (§ 741. a), *instead of all things which I have*, §§ 525, 526. a.

[h. REVIEW. Use of the Modes. ¶ 27; §§ 169, 586-600.]

5. L. 23. *ῆδει . . ἔχοι*, § 425. 4. — 24. *τεθνηκότα*, § 633. — *Δεδιώς* (¶ 58, §§ 237, 282) . . *ταῦτα*, *fearing lest this should take place*.

[i. REVIEW. Use of the Modes (continued). §§ 601-619.]

6. L. 26. *ποιήσοι*, § 587. 2. — 28. *ἐκάθηντο*, ¶ 59, §§ 192. 3, 275. c.

[j. REVIEW. Use of the Modes (concluded). §§ 620-644.]

7. L. 31. *ἔκειντο*, ¶ 60, § 232. — [P. 41.] L. 1. *ῶστερ ἐξὸν* (§ 638), [as we might lie down, it being permitted] *as if it were permitted*, § 640. — *παρῆγγελλεν* — *ὑπομένειν*, *passed the word (along the line of march) to halt*.

## XXI.

[a. REVIEW. Syntax of the Particle. §§ 645-674.]

b. Verbal in *-τίος*. §§ 314. f, 407. x, 642-644.]

1. L. 3. *σκεπτέον . . εἰναι*, § 642. — 4. *ἐδόκει . . εἰναι*, § 642. — 6. *ὅπῃ δύναντο τάχιστα*, [in what way they could most rapidly] *as rapidly as possible*, § 525. a. — *πρὶν ἂν*, §§ 657. n. 4, 629. 2.

[c. REVIEW. Conjugation. §§ 164-186.]

2. L. 8. *‘Ημῖν . . ποιητέα* [sc. *εἰναι*, § 547], § 407. κ. — *ἐπὶ τοῖς βαρβάροις*, [dependent upon] *in the power of the barbarians*. — 10. *‘Αλλ’ . . πάντα* (§ 643. a) *ποιητέον* [sc. *ἐστίν*], § 601. β. Cf. *πάντα ποιητέα* above, and observe the freedom with which either the personal or the impersonal form of construction was used. — 11. *λεκτέα*, sc. *ἐστὶ ταῦτα*.

## XXII.

[REVIEW. Conjugation (continued). ¶¶ 28-35; §§ 187-215.]

REMARK. Lessons XXII. - XXIV. consist each of a single extract.]

L. 14. *Ἐπει . . ἐγένοντο*, *and when both the libations had been made*, at a feast given by the Greeks to the ambassadors of Corylas, king of Paphlagonia. These libations introduced the second part of the feast, which was especially devoted to pleasure. — 15. *πρὸς αὐλόν*, *to the music of a flute*. — 17. *ἔχρωντο*, [used] *flourished*. — 18. *πεπληγέναι*, *to have wounded*. — δ . . *πνος*, *and he fell* [somehow] *quite artfully*, so as to imitate the fall of a wounded man. — 22. *ἥν δὲ οὐδὲν πεπονθώσ*, *but he [was having suffered nothing] had received no harm*, § 637. — 23. *τὴν καρπαίαν καλονυμένην*, *the Carpea so called*, or *the dance called Carpean* (sc. *δρχησιν*). — 28. *ἐν . . αὐλόν*, [in time to the flute] *keeping time with the music of the flute*. — 31. *τὰ χεῖρε*, §§ 133. δ, 437.

## XXIII.

[REVIEW. Conjugation (continued). ΤΤ 36-52; §§ 216-253.]

[P. 42.] L. 1. τὸ δεῖπνον, *the supper* given by Seuthes, a Thracian prince, to the Greek generals and captains. — 3. καὶ . . πόλεως, *and* [if any embassy was present from a city] *whatever ambassadors from any city were present*, § 663. 6. — 4. τὸ . . κύκλῳ, [the supper was to them seated in a ring, § 408] *they were seated in a ring for the supper*, while the Greeks at this period were accustomed to recline at their meals. — 5. εἰσηρέχθησαν (from εἰσφέρω) πᾶσιν, *were brought in for the supply of all*. — 7. κατὰ τοὺς ξένους, *beside the guests*. — 10. κατὰ μικρόν, [by little] *into small pieces*. — 11. ὅσον . . καταλιπών, § 628. — 12. κατὰ ταύτα, [according to the same things] *in like manner*. — 13. φαγεῖν δεινός, § 620. — 14. τὸ μὲν διαρριπτεῖν εἴα (from ἔάω) χαίρειν, [permitted] *bade* [the distributing farewell] *farewell to all distribution to others*, i. e. entirely neglected it — 15. ὅσον τριχοίνικον ἄρτον, [a loaf containing as much as three chœnices] *a full three-quart loaf*. — 19. ἔφη, § 552. — 22. ἡπίστατο, § 192. 3.

## XXIV.

[REVIEW. Conjugation (concluded). ΤΤ 53-61; §§ 254-301.]

L. 24. τούτων — παρημεληκώς, § 376. δ. — 26. Τὸν . . ἀποδραίη, *for I neither know [from what kind of speed] with what speed any one [fleeing could escape] could escape by flight the [war] hostility of the gods, nor into what darkness he could run for concealment*. — 29. πάντων, § 350. — 30. Ιτον used adverbially. — With these noble words of Clearchus to Tissaphernes, we close our extracts.

# EXERCISES

IN

## TRANSLATION FROM ENGLISH INTO GREEK

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### I.

1. I AM plotting. We plot. You plot<sup>a</sup>. You two are plotting<sup>b</sup>. They advise<sup>c</sup>. We are throwing and striking. They two advise. To plot. To strike and throw. Let him advise. Let them advise<sup>d</sup>. Do you be plotting. Let them strike and throw. Advise<sup>e</sup>. Do you two be throwing and striking. Let us advise<sup>f</sup>. Let us strike. You two are plotting. Let us plot. Let them two strike and throw.

2. He says. They wonder. Let him learn to rule. Do not<sup>g</sup> delay. You do not delay. He does not advise. Let him not advise. We do not wonder. Let us not wonder. They are not willing to learn. Do not burn. Let them not rule. I do not wish to speak. We are learning to teach. If indeed we should advise. But<sup>h</sup> let him consider. If he should wish to advise. Let them not arrest.

### II.

1. Cyrus sends Lycius<sup>i</sup>. Chirisophus apprehends Phalinus. Lycius and Phalinus plot against Callimachus. Let us bring stones, and not delay. Thereupon [now] Cyrus wonders. Let the Lacedæmonians rule. O Cyrus, they wonder. I do not wonder, [O] Cyrus<sup>j</sup>.

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(a) This may be either singular or plural. When the English admits more than a single form in Greek, it will often be useful to write all the forms which are admissible. (b) Dual. (c) Observe carefully in respect to the use of *paragogic*, § 66. (d) § 213. 3. (e) 2 Pers. Sing. or Plur. Imperat. (f) Subj., §§ 597. 3, 598. 1. (g) Observe carefully the distinction between *σύ* and *μη*. (h) Use great care in respect to the position of particles, and of other words in connection with them. (i) Arrange this in six different ways. (j) The Greek sign of address *ὦ* is less emphatic than the English *O*, and is hence more frequently used.

2. Cyrus sends vessels. Thence Clearchus advances five day's-marches. O Lacedæmonians, send vessels and money to Cyrus<sup>a</sup>. If indeed the sun should rise. They suddenly hear a tumult. Cyrus has no vessels<sup>b</sup>. Clearchus, carry back word to Cyrus. Ariæus has indeed no money, but he has five vessels. We bring no money. Do not send vessels. They send no vessels. Let them send no vessels. Thereupon Proxenus burns five vessels. Let us go up, for the sun is rising.

### III.

1. Let us take counsel. Let them learn both to rule and to be ruled. Clearchus, if you wish<sup>c</sup>, speak. But, if they will, let them remain. Let Proxenus march. Clearchus is not willing to journey with Ariæus<sup>d</sup>. Let us not march with Cyrus. O Lacedæmonians, let us consult<sup>e</sup> together<sup>18.2</sup>. Let them march<sup>f</sup>, if they will.

2. Thereupon Cyrus sends for Clearchus. Clearchus and Proxenus are persuaded. We are not willing to obey, nor to follow. But, if you desire, go up. Do not, by the gods, be insane. Do not, then, depart. Suddenly the sun appears. And may they arrive safely! But now let us go forth with javelins. Lycius brings five leathern bags to Chirisophus<sup>g</sup>. They are not ashamed before either men or gods. May you now depart safely! Do not suppose, Lacedæmonians. We are not mad.

### IV.

1. Cyrus sends for Ctesias. Orontes is arrested. Cyrus advances five parasangs. Agasias of Stymphalus, a captain, comes up and arrests five robbers. Thereupon thirty robbers approach with javelins and leathern bags. A robber wounds Agasias. It is said. Do not wonder, Agasias. Orontes, are you not<sup>h</sup> ashamed before either men or gods?

2. Phrygia produces barley, wheat, sesame, millet, and panic<sup>i</sup>. Mithridates writes a letter, and sends it<sup>j</sup> to Cyrus. They

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(a) Dat., §§ 398, 399. (b) *C. has not vessels.* For a negative adjective before a substantive, the Greek often employs a negative adverb before a verb. (c) 'Εθίλω and βούλομαι are nearly synonymous, and in many cases either may be used. 'Εθίλω, however, expresses the *wish* or *will* more as a *feeling*; and βούλομαι, more as a  *rational purpose* or *preference*. (d) Dat., §§ 648, 652. *a.* (e) Middle Voice. (f) § 213. 3. (g) Dat., § 399. (h) The general distinction between οὐ and μή in interrogative sentences is the following: Οὐ expects an affirmative answer; μή, a negative. (i) *Barley and wheat and sesame, &c.* In such cases the conjunction is usually repeated in Greek. (j) The Greek

bring<sup>13. 12</sup> five wagon-loads of large stones. Seuthes has no soldiers. Thence he advances through Phrygia five stations, thirty parasangs. From sea to sea. Soldiers, do not approach. Abrozelmes comes with thirty robbers.

## V.

1. A narrow pass appears. A thousand wild asses approach. White clouds appear. They march through Phrygia, a friendly country<sup>k</sup>. Two carriage roads<sup>l</sup>, very steep and narrow. Cyrus sends to Clearchus fourteen hundred<sup>m</sup> heavy-armed men. We have no strongholds. Agasias goes forth with hoplites and other soldiers, twenty-four hundred in all<sup>n</sup>. They carry goat-skins, sacks<sup>o</sup>, and other receptacles.

2. The robbers bring stones. The soldiers so judge. And on the fourth day, Cyrus with two thousand heavy-armed troops descends into the plain. On a sudden<sup>13. 17</sup> Lycius closes the gates, and inserts a strong bar. But let us not leave the place by flight. The soldiers are in great need of<sup>p</sup> a common deliverance.

3. But on the fourth day the trumpeters give a signal. Thereupon the heads of the robbers are cut off. If indeed<sup>13. 7</sup> the deity should so direct. Mithridates flies at full speed, and throws himself into the sea. The truce remains. The soldiers wonder at<sup>13. 5</sup> the truce.

4. Mithridates therefore comes again to Orontes. But Seuthes escapes into the stronghold. He descends into the villages<sup>q</sup> upon the springs of the river Centrites. Proxenus therefore ascends into the citadel above the plain. He escapes into the village over the plain which lies along the river Marsyas.

5. The master of each village. Let us strive for an honorable death<sup>r</sup>. The hoplites fly at full speed through the midst of the plain. The soldiers of Cyrus come against my country. The friends of our brother leave the citadel by flight. From this day let the truce remain. Let us cease from that design. They flee out of that country.

6. From that day the Lacedæmonians rule upon the sea and upon the land. Seuthes rules at the present time<sup>s</sup>. It is said in the preceding narrative. The heavy-armed cross with diffi-

usually omits pronouns which will be readily understood, and which have no emphasis. (k) § 331. (l) Dual. (m) § 140. 1. (n) to the number of two thousand and four hundred men. (o) and sacks. (p) need strongly. (q) In respect to the position of the article and limiting word or phrase, and the frequent repetition of the article, observe carefully § 472 and the usage of Greek writers. The position of the genitive partitive (§ 358) conforms to § 472. a. (r) about the dying honorably. (s) during the now time.

culty the river Centrites. Ctesias says that the Persians also expose themselves in war with their heads unprotected. Clearchus sends two thousand heavy-armed troops, and about ten thousand targeteers<sup>a</sup>. Cyrus is plotting against<sup>13. 11</sup> his<sup>b</sup> brother. They traduce Seuthes to the friends of his brother.

7. Suddenly<sup>13. 17</sup> the rest of the enemy appear upon the plain beside the sea<sup>14. 18</sup>. The one traduces the other. The barbarians slay both Clearchus and many of the others. The rest of the soldiers give way and flee.

8. But on the next day Cyrus sends for the rest of the generals. The enemy quit the plain without resistance. Cyrus sends back Proxenus and his men into Lydia. The *men* from the villages upon the right descend<sup>15. 2</sup> into the plain. On the fourth day<sup>15. 2</sup>, Tissaphernes and Ariæus with their men<sup>c</sup> leave the hill. He sends for the Cilician queen.

9. Come into the centre of the plain. For they have our property. On the next day Cyrus sends for the Arcadian infantry. They wonder at the fate of Clearchus. One teaches<sup>13. 7</sup> one thing, and another another. The physician has come opportunely. The soldiers take supplies. Do not wonder at our affairs. They die<sup>15. 16</sup> in the midst of the way homeward.

10. And HE<sup>d</sup> is both persuaded, and sends away<sup>16. 1</sup> his brother. He arrests Lycius the son of Phalinus a Syracusan. But THEY have *the fruits of my toils*.

11. Cyrus sends back the two messengers, and Orontes with them. Tissaphernes falsely accuses Cyrus of plotting against his brother. Tissaphernes and those with him burn the very<sup>e</sup> wood from the houses. They burn the wood from the same houses. They burn the wood from the very houses. The soldiers themselves gather wood from the same place. The same soldiers gather wood. Upon the same day they themselves bring him to Chirisophus. They bring *the man himself*<sup>f</sup> to Clearchus. You yourselves are burning the houses. And let us take some of the colts ourselves.

(a) targeteers *about the ten thousand*. (b) When the possessives *my, thy, his, &c.*, are not emphatic, and the reference is obvious from the connection, they are commonly expressed in Greek by the simple article (§§ 482, 503). When the possessive is used in Greek, the article may be joined with it or omitted, according as the reference is definite or indefinite; as, *ἱμὸς ἀδιλόφεις*, *my brother* (definite); *ἱμὸς ἀδιλόφεις*, *a brother of mine* (indefinite). (c) *those about T. and A.* (d) Observe carefully in respect to the use or omission of the pronouns in Greek, according to their prominence or want of it. And in respect to the third personal pronoun, observe the various ways in which it is supplied, according to the nature and degree of its prominence. See § 502 f. (e) The position of *αὐτός* in its different uses must be carefully observed (§§ 508. II., 509, 510. a). (f) To show that *αὐτός* is used as the emphatic, and not as

## VI.

1. The barbarians said to Clearchus, that they had come<sup>a</sup> respecting a truce. The soldiers themselves said, that they were deliberating in common about the rest of their journey. Tracks of horses appear. Thereupon the targeteers themselves take some of<sup>16. 23</sup> the same horses. On the same day Seuthes was hunting on horseback. And he cheerfully complied, for he confided in the Lacedæmonians.

2. The barbarians wondered that Cyrus made war upon his brother Artaxerxes. The soldiers wondered that the generals nowhere appeared. The captains were angry with the soldiers. But he himself, with the rest of the captains, remained at the door. And again upon the fourth day they consulted the gods by sacrifice<sup>b</sup> in respect to the way homeward<sup>16. 11</sup>. The barbarians remained, for they trusted in their<sup>i</sup> strongholds.

3. Two young men<sup>j</sup> ran forward from the trees. Clearchus sends for the rest of the heavy-armed, and with them ascends upon the second hill. The unprincipled plot against the good<sup>16. 12</sup>. And others, when the day began to dawn, descended in silence into the plain, and made a secure attack<sup>k</sup> upon the enemy<sup>16. 23</sup>.

4. The friends<sup>15. 18</sup> of Cyrus were taking<sup>l</sup> Orontes by the girdle. The soldiers were inflicting severe blows. But the barbarians turn in flight, one one way, and another another. They were put to death<sup>m</sup> by Cyrus. The generals took each his share of the money. The enemy leave only thirty alive. The rest are said to have met with their end. When the rout of the barbarians had taken place, the soldiers are said to have divided among themselves the prizes.

## VII.

1. The Chaldæans are in the midst of the park<sup>15. 16</sup>. The other barbarians are said to be friendly<sup>16. 21</sup>. For the road was

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the common personal pronoun, place it at the beginning of the sentence (§ 510. a). (g) The *oratio obliqua*, or *indirect quotation*, freely employs in Greek either the distinct modes with connectives, or the incorporated modes without (§§ 607. n., 614, 619). When the distinct modes are used in connection with past time, the forms of expression in §§ 608 and 610 are both common. (h) *sacrificed*. (i) *the*. (j) For the use of both the dual and the plural, when two are spoken of, see § 237. When it is designed to give express information in respect to the number, as in the example above, it is usual to employ the numeral, whether with the dual or the plural. (k) *made an attack securely*. (l) Observe carefully the distinction between the aorist and the definite tenses. (m) *died*.

said to be very steep<sup>14. 22</sup>. Be ready. If indeed<sup>13. 7</sup> we are men. The fountains beside the road were beautiful. And the gods are judges of the contest<sup>a</sup>. And the judges of the contest are gods. Let the soldiers be brave.

2. The Chaldæans wish to be friends<sup>b</sup> and allies. Upon this<sup>13. 11</sup>, the soldiers inquired about the Pisidians, whether they were friends or enemies. And Seuthes told where the villages were<sup>c</sup>. For thus the matter stands. The expedition is said to be against the Lacedæmonians. And Orontes the Chaldæan is also present.

3. For there is a narrow pass between the trench and the Euphrates. There are beautiful villages beside the Euphrates. For I hear that there are suspicions. For it was now becoming<sup>d</sup> dark. For it was now dark. But when it was now evening, he came<sup>e</sup> to Cyrus. It was necessary to fight, for there was no money<sup>13. 15</sup>. It is necessary to march<sup>14. 4</sup> along side of the river, for we have<sup>13. 16</sup> no vessels. Let us march, for it is now daybreak.

4. Here Orontes had a palace, a park<sup>f</sup>, and beautiful villages. The generals have a suspicion. Here again the soldiers were dejected<sup>g</sup>. The targeteers<sup>15. 22</sup> begin to run of their own accord upon the villages. Artaxerxes made war upon the Mysians and Chaldæans.

5. Let us give the signal<sup>15. 6</sup>, for it is now late. It is growing late. And when it was now about sunset, suddenly the barbarians appear upon the plain. The sun is setting. For it was now towards day.

6. It was not possible to take the villages. It is permitted to take some of<sup>16. 23</sup> the horses<sup>16. 27</sup>. For we cannot have<sup>h</sup> money. But we could not obtain supplies.

7. It is now time to depart<sup>14. 9</sup>. The soldiers have leisure to hunt<sup>16. 27</sup> in the park. For it is necessary now to consult together<sup>13. 2</sup>. The circuit of the palace<sup>18. 17</sup> was a parasang.

## VIII.

1. You<sup>i</sup> are generals, but we are soldiers. We advise you, Clearchus, to follow and obey Cyrus. We flee<sup>15. 8</sup>, and you pur-

(a) Observe, that the subject of the sentence and an attribute are often distinguished by the article's being used with the first and not with the second. See § 487. 3, 4. (b) *both friends*. Τι in Greek implies less emphasis than *both* in English, and is therefore much more frequent. (c) *told the villages, where they were*. (d) Observe the distinction between *τιμή* and *γίγνομαι*. (e) *comes*. The Greek makes great use of the Historic Present, and unites past and present tenses much more freely than the English. (f) *and a park*. (g) *there was dejection to the soldiers*. (h) *it is not to have*. (i) *You on the one*

sue<sup>17. 2</sup>. I, Seuthes, am neither so thoughtless nor *so* foolish. We thought you an enemy<sup>15. 23</sup>. Send me away, and think me no longer a friend. Send away both me, and the army with me.

2. We plot against them with good reason, for they have our property<sup>16. 8</sup>. Do not wait for others to come to you. You and I have the same enemies<sup>k</sup>. We can<sup>l</sup> now take pledges from them.

3. They ride back to their own village. What age do you now wait for? Let them inflict severe<sup>14. 23</sup> blows upon each other. It is time for us to be upon our guard against them, as enemies. It is necessary<sup>18. 27</sup> for you to deliberate for your own interest<sup>m</sup>. For I am no longer general, but Clearchus.

## IX.

1. It is safer for you to pursue<sup>17. 2</sup>, than for them. It was said, that Cyrus was both more kingly, and more worthy to rule, than his brother<sup>n</sup>. We suffer most unjust treatment in being cast out among the barbarians. The soldiers were far more zealous than their generals. Let us knock upon the door<sup>17. 8</sup> ourselves<sup>16. 19</sup>.

2. O Seuthes, most wonderful of men. O Tissaphernes, and ye others, as many as are friends of Artaxerxes, have you no respect for<sup>o</sup> the gods? Thence Cyrus advances<sup>18. 15</sup> through Phrygia by the shortest and safest way. The Cilician *queen* sends back the most of her friends into Cilicia.

3. The worst men are worthy to suffer the severest punishment. For, first and greatest, your oaths by the gods forbid you to depart<sup>14. 9</sup>. The good counsel the best measures. Clearchus was nearer than Proxenus.

4. But Lycius made much the greatest haste<sup>p</sup>. The barbarians escape<sup>15. 12</sup> into the nearest villages. The enemy were now coming<sup>q</sup> nearer. The targeteers<sup>15. 22</sup> ran much faster than the heavy-armed troops<sup>15. 21</sup>. The soldiers ascend<sup>15. 18</sup> into the highest village. They watched<sup>16. 17</sup> each other more negligently.

hand [13. 7]. See §. 502. 1. (j) In the oblique cases of *ἴγε*, the *emphatic* forms are *ἴμει*, *ἴμει*, and *ἴμει*; while the *unemphatic* are *μεῖ*, *μεῖ*, and *μεῖ*, which are enclitic, and do not begin a sentence (§§ 142. 1, 502, 732). After a preposition, use the longer forms (§ 732. b. 4). In general, avoid placing an unemphatic pronoun at the beginning of a sentence. (k) *There are the same enemies to you and to me.* (l) *It is permitted us to take.* (m) *in behalf of yourselves.* (n) Gen., § 351. (o) *are you not ashamed before?* (p) *hastened much the most.* (q) *becoming.*

## X.

1. You honor me. You are honored by me. They were honored by us. The soldiers see two eagles. With the aid of the gods, we conquered many times our own number. The generals called aloud to the soldiers, both in Greek and in Persian. Honor the good. Thence we attempt to enter into Cappadocia. Let us strive to conquer the enemy. Strive to become good<sup>16. 18.</sup> They said to the messenger<sup>16. 22.</sup> that they were now conquering the enemy. Do not encamp in a bad place. He cried out in Greek, that Seuthes was near with few attendants<sup>16. 20.</sup>

2. The rivers flow through the plain<sup>15. 2</sup> of Cilicia into the sea<sup>14. 18.</sup> The river was called Mæander. The barbarians call the river Marsyas. The soldiers ask Seuthes for money<sup>13. 15.</sup> Ask Cyrus for your pay. Ask Cyrus for our pay<sup>a.</sup> They endeavoured to rob us of our pay. Soldiers, let us bring stones, and erect<sup>b</sup> a mound.

3. The soldiers brought stones, and threw *them* into the sea. You fear us, as you yourselves acknowledge. We are the very persons whom they seek. To me, therefore, it seems to be no time for us to call the Persians together. Let us not neglect ourselves. It is time for Cyrus to apprehend Orontes. On the same day, Lycius arrives with four hundred targeteers. Epyaxa, the Cilician *queen*, summons to<sup>c</sup> her tent the seven best of her attendants<sup>d.</sup>

4. The soldiers encamp in the open air. Let Clearchus and Chirisophus take the lead, since they are also Lacedæmonians. With no good reason surely could you envy us. Let us no longer<sup>19. 8</sup> envy the wicked<sup>20. 18.</sup> We labor cheerfully, and acquire securely<sup>14. 9.</sup> First carry back word to the army<sup>15. 1</sup>, that there is need of silence<sup>17. 16.</sup> In the first place, Cyrus appears to be more modest than the rest; and in the second, to obey the most implicitly his elders. Callimachus was fonder of horses than Clearetus, and managed them<sup>e</sup> with more confidence<sup>f.</sup>

5. It is now time to feed the horses. The worst<sup>19. 27</sup> *men* are thought worthy to rule. They claim to be honored by us. He engages in earnest conversation, in order that he may show<sup>g</sup> whom he honors. They engaged in earnest conversation, in order that they might show whom they honored<sup>h.</sup> He learned<sup>13. 6</sup> to obey, in order that he might be thought worthy to rule.

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(a) Why is it necessary to express the possessive in this example, but not in the preceding, or the following? (b) *make*. (c) *calls together into*. (d) *of those about her*. (e) *the horses*. (f) § 162. (g) §§ 592, 601. (h) What

6. The soldiers were exceedingly angry with their generals. I asked them how much gold they had. The two admirals were sick. On the next day<sup>16. 2</sup>, the messengers brought back word, that both Darius and the rest of the Persians commended us. He said that the robbers<sup>14. 15</sup> had again assembled. He said that the robbers were again assembling. They endeavoured<sup>20. 16</sup> to pass by force.

7. They commended the captains. They asked<sup>20. 23</sup> Cyrus for money and vessels. THEY had come, but Clearchus was still riding up. Here were found many vessels. They used the cords<sup>1</sup> which they found in the villages of the barbarians for their slings. *The men* whom Darius supposed to be faithful to himself, [them] he soon found to be more friendly to us than to him. We saw each other joyfully and embraced as friends. They said, that the Taochians inhabited strongholds. The others had not yet come. They used the lead in various ways<sup>1</sup>.

8. Would that Clearchus were living<sup>k</sup>! They had for arms small spears<sup>14. 10</sup>. Would that the Chaldeans were free! Cyrus did not permit the generals to collect an assembly of their own soldiers. Permit us to open the door<sup>17. 9</sup>. They saw the messengers at the door. One waited for<sup>21. 22</sup> another. We gladly opened the gates. The targeteers were drawing up the hoplites. Would that you were ruling<sup>13. 6</sup> justly<sup>21. 4</sup>!

9. For this was a custom with the Chaldeans<sup>l</sup>. Let these things be. He commanded these to remain, but the rest to proceed. This passage was narrow. These two passed through, and came within the inclosure<sup>18. 29</sup>.

10. We had such an opinion respecting you. The admirals<sup>21. 17</sup> said the same things. For these same persons command us to remain. They said thus much. And there are so many vessels. So great is the number of the enemy<sup>m</sup>. Such were the wishes of the soldiers<sup>n</sup>.

11. We say, when the north wind blows against *us*, that it is bad<sup>19. 27</sup> sailing. Tamos the admiral is well-disposed. He commanded the well-disposed to follow. Would<sup>21. 30</sup> that the gods were propitious! He bids Tamos conduct these from Ephesus. The dawn is beautiful. They fear<sup>20. 25</sup> the north wind. As soon as the day began to appear, they crossed the river. They waited for<sup>14. 8</sup> the morning.

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two modes could be here employed? (i) Dat., § 419. 5. (j) *some in one way and others in another.* (k) *C. ought to be living*, §§ 567. γ, 599. η. (l) *to the C.* (m) *The enemy are so many.* (n) *Such things the soldiers wished.*

## XI.

1. When they have arrived there, they will deliberate in view of this. Tamos the admiral excluded them from Ephesus. I would most gladly close the gates. Hear that<sup>15. 18</sup> tumult<sup>18. 17</sup>. He called the Scythian archers. He called the generals into<sup>a</sup> his tent<sup>18. 19</sup> as advisers. We will hear you.

2. I will conduct you in ten days to a spot from which you will see Byzantium. If<sup>b</sup> the gods are propitious<sup>22. 11</sup>, and so direct<sup>15. 8</sup>, you will take Byzantium without a battle. If you are well disposed<sup>22. 11</sup>, you will follow me. They will tarry the present day. Send me to Ariæus. We will send with you bowmen, who will forthwith turn the enemy to flight. He sent for Proxenus.

3. But they said to him, "Do not close the gates." And on the other hand do you show us, from what source you hear about us. And you yourself shall lead. We will follow them, and endeavour to imitate *them*. We hear, that you say to Artaxerxes, that Mithridates would never have attempted to burn the houses<sup>15. 15</sup>, if we had not commanded him. Do not hear these *men*. But this robber<sup>14. 15</sup> may the gods require!

4. They hunted in the park<sup>15. 16</sup>, whenever they wished to exercise themselves and their horses. We will comply with this custom.

5. It will be difficult both to speak and to hear. At present<sup>c</sup> he is satrap of Lydia.

6. We will provide pay for the soldiers. The enemy will not be able to march rapidly; and perhaps also they will be in want of provisions. They will not fight within thirty days. They took leave of us, as now upon the point of setting sail. But upon the fourth day, if<sup>22. 11</sup> the north wind<sup>22. 10</sup> blows, we shall sail away. And it is now time for us to consider, how we shall fight most successfully. When it is dark<sup>18. 14</sup>, I shall put them on board.

7. I gave him a thousand darics. If he speaks the truth, I will give him a talent. The ten thousand darics we paid at that time, since the thirty days had passed.

## XII.

1. His wife will persuade him. He sent his wife. They had golden flesh-combs. And the prizes were linen corselets.

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(a) *within*. (b) In a conditional sentence great care must be taken to employ the appropriate mode and tense, and also the proper connecting particle. See § 603 f. (c) *During the now time*.

And, when they were sending the heralds to the Thracians, it was already<sup>18. 14</sup> midnight. Do not make war against the Arcadians. When we have arrived there<sup>22. 15</sup>, we shall be at the door of Greece. The Thracians send heralds by night<sup>4</sup>.

2. Darius wished Parysatis, and the two children Artaxerxes and Cyrus, to be present.

3. They sailed five days and five nights with a contrary<sup>22. 10</sup> wind. The Cerasuntians were making a din with their spears against their shields. For he had nothing harsh *in his disposition*, but was always friendly<sup>14. 21</sup> and kind<sup>22. 11</sup>. We should like extremely to hear<sup>e</sup> the affair. When the soldiers were out of bread<sup>f</sup>, they came to us.

4. When I had gained this success, I sent for<sup>14. 6</sup> the Thracians; and they came without trouble.

### XIII.

1. And they asked again, "Shall we report war or peace?" We shall remain here ten days. He will certainly reply to you soon. Clearchus waited for the targetteers.

2. Each one of the soldiers receives a daric a month; and each one of the generals fourfold. He gave golden crowns to the Greeks. We disembark at two fine<sup>16. 11</sup> harbours, about the middle of Cilicia. The young men<sup>17. 14</sup> answered, some with laughter, and others without<sup>24. 15</sup>.

3. They asked Cleānor for guides. Meno the Thessalian took the lead of the left wing, and Clearchus, the Lacedæmonian exile, of the right. On the next day he sent for two companies of Meno's army. Thereupon he commands his attendants<sup>20. 29</sup> to cut off the head and the right hand of Cyrus. I sent this messenger to<sup>g</sup> Babylon to Artaxerxes.

4. Do not call me mother. Darius the father favors Artaxerxes. This<sup>h</sup> man [here<sup>25. 6</sup>] dwells a neighbour to us. Do you, men of Greece, carry back this word to Cyrus. Apollo flayed Marsyas. He promises, that he will give to each one of the Greeks five minæ, when he arrives at Babylon. O father, answer<sup>24. 21</sup> me. We will obey<sup>14. 7</sup> our fathers.

5. Some said, that the two lines were five stadia apart<sup>i</sup>. Let no one<sup>j</sup> fail of hitting a man. No one of us says this<sup>k</sup>. Some of the soldiers pass the night without food or fire<sup>l</sup>. Let no one

(d) § 378. (e) *most gladly hear.* (f) *bread had failed the soldiers.*

(g) Observe carefully the distinction between *sit* and *σχίσις* with the accusative.

(h) § 473. β. (i) *were distant from each other.* (j) Observe the distinction

between *σύδισις* and *μηδίσις*. See Notes on Less. I. 2. (k) § 451. (l) *and without fire.*

pass the night without food. No one of the Greeks perished. Let no one wrong us. We took some of the ostriches. Let no one of the villages<sup>16. 18</sup> be inhabited<sup>21. 20</sup>.

6. Men of Greece<sup>25. 10</sup>, who of you is so mad, that he is not willing to follow Cyrus? Say, Clearchus, what<sup>a</sup> opinion you have respecting the march, whether we shall follow Cyrus or not. Hereupon<sup>25. 4</sup> Meno, before it is evident what reply the other Greeks will make, assembles his own soldiers apart from the rest. It is evident what he will do.

7. This *woman* asked him, who he was. This will bring us honor in coming time. But what they would do, they did not signify. Do you then, as friends, give us that advice which seems to you to be most appropriate and useful. Tell us then, Seuthes, what you have in mind. To whomsoever it seems best to make the journey with us, let him hold up his right<sup>16. 6</sup> hand.

8. But if any one of you sees another course which is more honorable<sup>16. 11</sup>, let him mention *it*. The two lines were not more than four stadia apart<sup>25. 16</sup>. More than six hundred soldiers arrive at the village. Cyrus is worse towards you, than you are towards him.

## XIV.

1. The rulers of these villages made<sup>b</sup> Xenophon a companion at table, and bade him have no fear. The soldiers used the thongs<sup>c</sup> for their slings<sup>21. 28</sup>.

2. He made all the citizens *his* friends. All the Lacedæmonians, both men and women, took part in the feast. They rule the whole country.

3. Tissaphernes therefore goes up to Babylon, taking certain<sup>25. 17</sup> of the Greeks as friends. These *men* disgrace both their native city and the whole of Greece, that being Greeks they are so senseless<sup>19. 8</sup>. Being such, he will disgrace all the citizens. But the younger<sup>24. 5</sup> of the children happened not to be present. The brazen shields<sup>24. 11</sup> now and then shine through. For, when it had become dark<sup>18. 14</sup>, they marched, having the Euphrates upon their right, supposing that they should reach<sup>d</sup> the village by sunrise.

4. The exiles, hearing this, laughed. The Thracians, raising an army, besieged Perinthus both by sea and by land. They sailed forth to make war upon the Greeks. Their husbands

(a) In respect to the different forms of complementary pronouns, see § 535.

(b) Why is the middle voice here used? (c) Dat., § 419. 5. (d) come to.

had gone hare-hunting<sup>e</sup>. And she<sup>f</sup>, going to Xenophon, entreated him, not to slay her husband.

5. And this country<sup>g. 14</sup>, beginning at<sup>g</sup> the mouth of the Euphrates, extends as far as Babylon, upon the right as you sail into the river<sup>15. 18</sup>. During this night, then, they lodged there upon the beach by the harbour of Calpe. This harbour is in Asiatic Thrace<sup>h</sup>.

6. We happened to be victors<sup>i</sup>. He sent some one to put to death the two young men. It is the part of the victor<sup>j</sup> to pursue<sup>17. 2</sup>, but of the vanquished to flee<sup>15. 8</sup>. And whoever desires to conquer, let him be brave<sup>17. 20</sup>. He happens to be at breakfast<sup>k</sup>. They arrest Orontes in order to put him to death.

7. Parysatis loved Cyrus her<sup>l</sup> younger son more than Artaxerxes the king<sup>m</sup>. But at the present time<sup>15. 21</sup> the admirals<sup>21. 17</sup> do every thing according to the major vote.

8. We will suffer with Cyrus whatever may be necessary. He said, that he would suffer<sup>n</sup> with us whatever might be necessary. If it is necessary<sup>o</sup>, we will make a treaty. They gladly<sup>21. 26</sup> made peace.

## XV.

1. Here Belesys, the satrap of Syria, had<sup>15. 17</sup> a palace and park. We arrived at Tarsus four days before Meno. There are many<sup>21. 22</sup> fishes and muscles in the river Selinus. There was at Ephesus a most beautiful<sup>16. 11</sup> temple of Diana.

2. It was evident, that the horsemen were somewhere near. These animals the king sometimes chased. There is immediate<sup>p</sup> need of an interpreter. Epyaxa sends her own interpreter to Cyrus. They made us interpreters. The horsemen proceed to the king. They thought that the letters were ready for them. He wrote a letter to Belesys, who had been ruler of<sup>q</sup> Syria.

3. And when they had come back, they relate the affair<sup>21. 11</sup> to Tissaphernes. When it was now about the time of full market, there comes a herald from the Sinopians. We followed Stratocles THE CRETAN *as our* guide, and exhorted each other by name. The Sinopians entertain the generals of the Greeks.

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(e) *about to hunt hares.* (f) Use both the form of expression in § 490. 1, and also that in § 491. R. (g) *having begun from.* (h) *the Thrace the in Asia.* (i) *happened conquering.* (j) *Sing., the one conquering.* (k) *breakfasting.* (l) *the.* (m) *the reigning A.* (n) *Fut. Opt., §§ 587. 2, 608.* (o) *Subj. with iā.* When the conclusion is expressed by the *future indicative*, the condition is commonly expressed by the *subjunctive*. See § 603. (p) *the quickest way.* (q) *the one having ruled.*

This wild beast Hercules pursued. In these places the targeteers<sup>15. 22</sup> were more useful than the heavy-armed. But one of the heralds was a barbarian, Ariæus, who happened to be an attendant of Cyrus, and to be held in honor *by him*.

4. By this fountain Midas, the king of Phrygia, caught the Satyr. He is said to have mixed the fountain with wine. This brings honor<sup>26. 1</sup> to the whole<sup>26. 17</sup> city.

5. And these again were other pretexts to Orontes for writing the letter<sup>27. 28</sup> to the king. Here Cyrus gave ten talents to Silanus, the Ambraciot soothsayer. He sent to Artaxerxes the tribute accruing from the city which this satrap happened to have.

6. And the depth of the fountain was two fathoms. He flees to the mountain with his wife and children<sup>b</sup>. At last they deserted their houses. We have need<sup>c</sup> of<sup>28. 1</sup> brazen helmets, and purple tunics, and greaves.

7. The width of the river Cydnus was two hundred feet. Through the midst of the plain<sup>15. 2</sup> flows a river four hundred feet in width. The Cretans, deserting the city, fled with all speed to the mountains. And they were about fifty years old, when they died<sup>d</sup>.

8. No one either sneers at you as a coward in war, or blames you in respect to friendship. Agias and Socrates were both, when they died, about thirty-five<sup>e</sup> years old<sup>d</sup>.

9. And in the sacred district they found<sup>21. 22</sup> oxen, swine, sheep, goats, fowls, and their young<sup>f</sup>. In the sacred groves were many goats and swine. But there is in this country<sup>15. 17</sup> a mountain covered with<sup>g</sup> trees, capable of supporting<sup>h</sup> oxen and horses<sup>17. 4</sup>. The meadows were full of oxen, sheep, and goats.

10. The barbarians gazed upon the Argo in silence<sup>17. 16</sup>. They sailed with a fair wind along the Jasonian shore, where the Argo came to anchor.

11. And meanwhile a false report goes abroad, that Cyrus will pursue them with a trireme. But these things indeed were true. The Cretans fled down the steep, and disappeared<sup>i</sup>. They thought that the shortest way to the accomplishment of their desires was through sincerity and truth<sup>j</sup>; and falsehood<sup>k</sup> they considered to be the same with folly. All men blame<sup>29. 3</sup> perjury<sup>l</sup> and deceit.

12. They cross<sup>15. 24</sup> a ravine very broad and deep. They request us to drink this wine to-day with our dearest friends<sup>m</sup>.

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(a) *to be with or near.* (b) *having also wife and children.* (c) *There is need to us* [dat.]. (d) Express these sentences variously, according to the models in the Greek text. (e) § 140. (f) *the young of these.* (g) *full of.* (h) *competent to nourish.* (i) *became* [17. 23] *invisible.* (j) *the sincere and the true.* (k) *the false.* (l) *the to perjure one's self.* (m) *with those whom we love most.*

They said, that for a long time certainly they had not met<sup>n</sup> with a finer<sup>16. 11</sup> harbour than this. They said, that above half of the whole army were Arcadians. The mouth of the river is broad and deep. He sent to his friends a jar of wine half full. Falsehood<sup>o</sup> is often more agreeable than truth<sup>p</sup>.

13. The amount of time occupied by the<sup>q</sup> journey<sup>17. 1</sup> was four months and ten days. The breadth<sup>28. 28</sup> of the river was three stadia.

## XVI.

1. And thence they march<sup>14. 4</sup> through<sup>14. 16</sup> a plain large and beautiful, well watered, and full of trees of every kind.

2. In the river Chalus are large and tame fishes, which the Syrians regard as deities. They permit neither<sup>14. 10</sup> fishes nor doves to be injured<sup>r</sup>.

3. They rushed up to Xenophon, saying: "Now, Xenophon, it is in your power to become great." He has so many cities and men. Now, Thracians, if you were willing, both you might benefit me, and I would make you free<sup>17. 29</sup>.

4. And while the Greeks were encamped, much rain fell in the night. The women wept for a long time upon the mountains.

5. The Greeks regarded<sup>30. 9</sup> Jupiter as king of all the gods. They sacrificed to Hercules in respect to the journey<sup>17. 1</sup>. So he arrived at his tent<sup>19. 15</sup> safe. The name of this city is Cor-sôte. The river Mascas flows around the city. He wore<sup>s</sup> something black before his eyes, as he marched<sup>t</sup>.

6. He remained three days in Issus, the last inhabited city of Cilicia upon the sea-shore<sup>u</sup>, a city large and prosperous. And here Pythagoras, the Lacedæmonian admiral, came to the aid of<sup>v</sup> Cyrus with<sup>w</sup> the ships from the Peloponnesus. With these triremes<sup>29. 13</sup>, five-and-twenty *in number*, Tamos besieges Miletus, and assists Cyrus in the war against Tissaphernes. Anaxibius was admiral over these ships. He anchored<sup>29. 11</sup> the vessel beside the camp<sup>30. 20</sup>. The vessel of Tamos lay at anchor in the harbour<sup>24. 24</sup>. The two generals arrived<sup>30. 20</sup> in<sup>x</sup> the ship, having been sent for by the king<sup>27. 28</sup>.

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(n) *not yet surely within much time had they met.* (o) *The false.* (p) *the true.*  
 (q) *of the.* (r) *They do not permit to injure neither the fishes nor the doves.*  
 (s) *had.* (t) *marching.* (u) *sea.* (v) *was present to.* (w) *having.* (x) *upon.*

## XVII.

1. This river separates the country of the Thracians from<sup>a</sup> that of the Mysians. In this way he marched three parasangs ; and when he was marching the fourth, he saw an eagle<sup>20. 13</sup> upon the right<sup>16. 6</sup>. No one of the Greeks was shot in this battle. Three horsemen<sup>27. 26</sup> were shot upon the left *wing*. Nor did ANY OTHER ONE of the soldiers find<sup>21. 22</sup> any thing in this march<sup>17. 1</sup>.

2. The robbers<sup>14. 15</sup> will all<sup>26. 11</sup> be apprehended. He was said to have been sent down by the great king as satrap of Phrygia. Very many were taken, and very few were left behind.

3. He asked<sup>25. 81</sup>, what<sup>b</sup> would be done<sup>c</sup>. They were arranged four deep, the *troops* of Clearchus upon<sup>31. 15</sup> the left, those of Meno<sup>d</sup> upon the right, and the rest in the centre. Cyrus was said to have been greatly disturbed. He said that this had been done. He had<sup>e</sup> the worst<sup>19. 27</sup> assistants in every work.

4. Cyrus often sent wine to his friends, whenever he obtained *any which was* very pleasant<sup>29. 25</sup>, bidding those who bore<sup>f</sup> it also to say, “Cyrus was greatly pleased with this ; therefore he wishes you also to taste of it.” We shall be compelled to flee<sup>15. 8</sup>. Brazen helmets and purple tunics<sup>28. 26</sup> will be provided for the soldiers.

5. And the citizens<sup>28. 11</sup> hearing this were greatly disturbed<sup>31. 22</sup>, fearing lest the whole city should be consumed. Cyrus exhibited his whole army to the Cilician queen at her request<sup>g</sup>. The generals took care, that all should be well<sup>h</sup>. They withdrew the left wing from the sea. We were afraid lest we should be surrounded by the enemy on both sides.

6. Fearing lest we should be intercepted, we fled with all speed. Then it was at once perceived, in what kind of circumstances we were. Then we suspected<sup>121. 18</sup>, that the man had been insidiously sent by Tissaphernes. For let him recollect, in what circumstances he happened to be.

7. The generals feared lest they should be taken<sup>i</sup> and beheaded. They were said to have been vexed, and to have been afraid lest they should lose<sup>j</sup> the friendship of the king. They will be carried up to the king and beheaded.

8. They feared lest they should be delivered up to the satrap. He was carried up to Babylon, to be beheaded<sup>k</sup>. They set forth from the camp<sup>30. 20</sup>, to pursue the barbarians. They recollected two eagles screaming upon their right.

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(a) *and*. (b) § 535. (c) §§ 608, 610. (d) *the of M.* (e) *There were to him.* (f) *bearing.* (g) *having requested.* (h) *It was a care to the generals, that it should have itself well.* (i) § 205. 1. (j) *should be cast out of.* (k) § 583. a.

9. Show yourself the best of the soldiers. They feared lest the enemy would appear upon the next day. On the third day, we deliberated with the ambassadors<sup>28. 12</sup>, whether we should pursue the rest of our way by land or by sea. The next day, the soldiers assembled and deliberated<sup>1</sup>, how the dead might be buried.

10. When the generals had been called into the tent<sup>19. 15</sup> of Tissaphernes, they were seized by the barbarians. And not long after they were delivered up to the king. At the same signal, both those within the tent will be apprehended, and those without at the door will be cut down.

## XVIII.

1. Such has been<sup>m</sup> the conduct of the men, and such are their words<sup>n</sup>. You, Tissaphernes, have perjured yourself and broken the truce. For good order has saved many armies<sup>29. 1</sup>, and disorder has destroyed many. The generals whom we have mentioned, set forth from Sardis with Cyrus. We have now regained our courage, and, methinks, all the other soldiers also.

2. At the present time<sup>15. 21</sup>, the Lacedæmonians preside over the Grecian cities. Lead forward directly against the barbarians, so that you may not be standing still, since you have seen the enemy and been seen by them. Xenias has deserted his friends. The Persians consider themselves victorious, since they have slain Cyrus. There stand in the sacred grove<sup>29. 7</sup> two pillars, bearing inscriptions.

3. Thereupon certain men of the army came to the generals, saying that they understood the language of these barbarians. We have been slaves at Athens. And before he had slain his brother<sup>16. 22</sup>, he thought that he was already victor.

4. It is probable that the city will be taken at daybreak. Having heard this statement<sup>o</sup>, the generals said, that they did not commend the messengers, if they had pursued such a course<sup>p</sup>. On the next day he sent messengers to say<sup>q</sup>, that Xenias and Pasio had deserted the army<sup>22. 1</sup>. After this, Orontes was never seen<sup>r</sup> by any one<sup>s</sup> either dead or alive. The city is

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(l) *having assembled deliberated*, § 631. (m) In respect to the complete tenses, observe carefully when the simple forms should be employed, and when the forms compounded of the participle and the verb *si pi* (§§ 213. 2, 234, 637); and also when it is better to employ the more familiar forms of the aorist (§ 580). (n) *The men on the one hand have done such things, and on the other say such things.* (o) *these things.* (p) *done such things* [22. 6]. (q) § 583. a. (r) Aor. Pass. See § 301. 4. (s) *no one.*

taken<sup>a</sup>, and all are lost. They said, that the barbarians had left the heights.

5. He wore a small tunic, not reaching below the knee. They were standing beside the door. They said, that the robbers<sup>14. 15</sup> had taken many sheep. On the same day messengers came with the intelligence<sup>b</sup>, that many had climbed up, and that the place had been taken. The enemy had regained their courage<sup>16. 17</sup>. Who will take the place of Neon the Asinæan? Advise the citizens<sup>18. 11</sup> to sacrifice to the gods as they have been wont to do.

6. Fellow-citizens<sup>c</sup>, your work is done<sup>d</sup>. See, then, that you be a man worthy of the honors<sup>19. 1</sup> which you possess, and for which I congratulate you. And whoever of us desires to behold his native land<sup>20. 16</sup>, let him be a brave man. Remember to be bold<sup>19. 23</sup> men; for it is not possible to obtain freedom in any other way.

7. We confess, then, that we have been unjust towards our allies<sup>18. 4</sup>. So that we, from what we hear, judge no man to have been more prosperous. No man has ever<sup>21. 16</sup> been more<sup>20. 11</sup> loved, either by Greeks or barbarians. He is not willing<sup>14. 4</sup> to remain, on account of the dispersion of his heavy-armed troops<sup>15. 21</sup>.

8. These villages, in which we are now encamping, are said to have been given to Parysatis for her girdle. After this, Xenophon, encamped near the city, waited for the heralds<sup>22. 23</sup> more than ten days. These happened to have been stationed upon the right<sup>21. 23</sup> near the cavalry; and, when they perceived that the general was dead<sup>23. 15</sup>, they fled with all speed<sup>22. 6</sup>. And when now it was<sup>e</sup> evening<sup>18. 11</sup>, the Greeks cross the bridge, formed by the union of twenty-three boats.

9. And at the same time he showed them<sup>f</sup> Lydians with their ears bored. We saw a man with both his legs crushed<sup>g</sup>. In our march we found<sup>h</sup> villages beside the river in possession of<sup>i</sup> the Thracians. They find many soldiers separated from the rest of the army. They pointed out a man with both his<sup>j</sup> hands cut off<sup>25. 4</sup>.

10. And, after the woman had been brought to the generals, they ask her, if she has anywhere seen other companies<sup>26. 1</sup> composed of Greeks. The messengers said, that the hill above the way had been seized by the barbarians. When he had been brought to Tissaphernes, he related every thing that had taken place. The Pisidians are said to have all gathered in a circle around the exiles<sup>24. 21</sup>.

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(a) *has been taken*. (b) *came saying*. (c) § 443. (d) *all things have been done by you*. (e) *had become*. (f) Dat., § 404. γ. (g) *crushed as to both the legs*. (h) *Marching we found*. (i) *having been seized by*. (j) See § 133. δ.

11. They said, that the houses had been palisaded around on account of the oxen<sup>29. 5</sup>. These satraps had been honored by the king by reason of their fidelity. The soothsayer had expressed the opinion, that there would be a rout<sup>17. 22</sup> of the enemy. The result of the battle will be favorable. Let the gates be kept closed, and let arms appear now and then<sup>26. 19</sup> upon the wall.

12. At<sup>k</sup> Lampsacus, Euclides, the son of *the* Cleagoras who painted *the picture* of the Dreams, congratulated him upon his safe return<sup>l</sup>.

13. Upon your doing this<sup>m</sup>, I shall immediately withdraw; so that you will have no guide<sup>26. 2</sup> left<sup>n</sup>. For, if you will do this, consider that no friend will be left you. Upon the same day, both I shall be immediately cut down, and you yourselves not long after. Ariæus stood aloof<sup>o</sup>. They had been cut down by the horsemen.

## XIX.

1. We gladly<sup>21. 22</sup> saw the enemy no longer standing their ground, but flying with all speed<sup>22. 5</sup>. O most wonderful<sup>28. 22</sup> man, you surely do not even<sup>24. 1</sup> understand this, that the south wind carries *us* within the Pontus to Phasis. And they say that they themselves healed the wounds of the king. At daybreak, he sent certain persons<sup>26. 17</sup> to signify, what the soldiers must do<sup>p</sup>.

2. Certain of the soldiers of Meno, as they see Clearchus riding back<sup>19. 15</sup> to his own tent, let fly with their axes. We tie up a cross dog through the day, but let him loose at night<sup>q</sup>. But if we are wise, we shall treat this man in a contrary manner.

3. They give to him twenty horses. Having bound the prisoners<sup>17. 26</sup> he delivers them up to the king.

4. He puts to death both Clearchus himself, and the other generals. You mingle with the citizens<sup>26. 11</sup>. While they are speaking, I sneeze.

5. If you are wise, you will depart hence out of the power of this man. If you enter<sup>r</sup>, you will be apprehended by the guards<sup>26. 2</sup>. He will advance silently<sup>17. 16</sup>.

6. The Persians station themselves for the battle with their heads unprotected<sup>s</sup>. He asked the heralds<sup>28. 22</sup>, if all this were

(k) *In.* (l) *that he had been saved.* (m) *At the same time you doing this.* (n) *no guide will have been left to you.* (o) *Plup., § 233.* (p) *what it is necessary that the soldiers should do* (acc. with infin.). (q) *through the night.* (r) *shall enter,* §§ 231. a, 587. 2. (s) *having the heads bare.*

false; and they said 'yes.' He asked them if they were targeteers<sup>15. 22</sup>; they said 'no.' They are unable to march rapidly. As the general himself said. He marches as rapidly as possible.

7. He threw off his purple cloak, where he happened to be standing. He gave to the soldiers *permission* to take whatever they pleased. As he was speaking, they both<sup>29. 4</sup> sneezed. After this, permission to depart<sup>14. 9</sup> is given to all who wish. He feared lest he should be intercepted. They rose, arrayed as handsomely as was in their power. He rushes forward, as one would run for safety<sup>16. 4</sup>.

8. He exhibited the head of the satrap both to the Thracians and to his own soldiers. And upon these mountains<sup>30. 17</sup> they found<sup>21. 22</sup> much snow, and cold so *intense* that even the wine<sup>29. 24</sup> which they carried in goat-skins<sup>14. 10</sup> froze. They all deserted<sup>a</sup> to Cyrus. No one of you came into this city. We departed with good courage.

9. As soon as they had said this, they rose up. And the enemy, as soon as they had heard this<sup>b</sup>, departed. The barbarians, having erected a trophy as victors<sup>c</sup>, ascended upon the mountain. And when we had descended into the plain, we sacrificed an ox<sup>29. 5</sup>, and erected a trophy. We appointed three surgeons only<sup>17. 21</sup>, for the wounded were few<sup>16. 20</sup>.

10. And leaping down from their horses, they put on linen<sup>23. 28</sup> corselets. And, when the messengers had said this, he knew that his fear was groundless, and that the army was safe. He delivered<sup>d</sup> the skins of the oxen to the young men<sup>17. 14</sup>. We attacked the rear<sup>e</sup> of the barbarians, and slew many. And triremes<sup>29. 13</sup> were taken to the number of twenty, and all the transports<sup>29. 14</sup>.

11. Pasio has deserted us; but let him know well, that he has neither escaped by concealment nor by flight. For we both know whither he has gone, and have a swift trireme, so that we can take<sup>f</sup> his transport vessel. Be well assured, that we are friends.

12. But let him go, conscious<sup>g</sup> that he is vile and worthy<sup>19. 21</sup> of blows<sup>17. 21</sup>. We deliver these things to you, Charminus; and do you, having disposed of *them*, make distribution to the soldiers. For the present therefore, Xenophon, depart, leaving these men; and when we bid, be present at the trial.

13. Set the sentinels for the night, and give out the watch-

(a) *departed*. (b) *at the same time having heard these things*. (c) *as conquering* [33. 5]. (d) Observe carefully the use of the 1st and 2d aorists of *τίθηνται*, *δίδωμι*, and *Ἔγειται*, §. 201. n., ΤΤ 50, 51, 54. (e) *last*. (f) *so as to take*. (g) *knowing*.

word. It is not possible for the soldiers to buy either<sup>h</sup> bread or wine in the market-place. Fellow-soldiers, arise and cross the river.

14. Stand to your arms around the tent. He bade the captains<sup>14. 14</sup> inflict punishment upon the fugitives<sup>24. 21</sup>. He commanded the Pisidians to give up the exiles; and they gave *them* up.

15. The king gave to Orontes a large sum of money<sup>i</sup>. Exhibit your training. But he said that he should not himself be present at the trial<sup>37. 19</sup>. For who will be willing to go as heralds, *after* having slain a herald?

16. Having mounted his horse in the night, he rode off to his own country<sup>14. 21</sup>. On the next day<sup>16. 2</sup> they all ran off. He stopped, wherever he might happen to be. The enemy collected in a body. I am afraid, that they will run off<sup>k</sup> in the night.

17. Place your shield against your knee. Read the letter, Socrates, and then advise<sup>13. 2</sup> me<sup>l</sup> respecting the expedition<sup>18. 6</sup>. Give and take the right hand<sup>m</sup>. Read these letters. Embark in the vessel, and put on board your most valuable effects. He practised shooting, sending high into the air. They had as guides the women who had been taken prisoners<sup>n</sup>.

18. The cold<sup>38. 23</sup> froze both my ears<sup>34. 10</sup>. They asked, who was the satrap of the country. A noise ran<sup>o</sup> through the ranks of the army. He said, that upon the following morning the Persians would come to give battle. Depart in the night.

19. Endeavour, so far as you may be able<sup>p</sup>, to do good to others. Be upon your guard, lest the king attack you in the night. There were many barbarians in the neighbouring village<sup>15. 13</sup>. They roused many partridges in the park.

20. He said that he would not remain<sup>14. 8</sup>, unless they would give him money. Therefore we do not fear this, that we may not have enough to bestow upon our friends, but that we may not have friends enough to receive<sup>q</sup>. If you are taken within the city, you will be sold. The king says, that, if we go to him, he will treat us well. Let us not go against the Pisidians. If you go against the men, you will conquer<sup>20. 14</sup>. Deliver him up to the citizens to judge, and then to do<sup>r</sup> *with him* whatever they may please.

21. On this account we did not wait for you, that, if possible, we might cross<sup>s</sup>, before the bridge<sup>17. 22</sup> should be occupied by

(h) *neither*, § 664. β. (i) *much money*. (j) Observe carefully the position of the words. (k) *lest they may run off*. (l) *having read the letter, advise me*. (m) *right hands*. (n) *the having been taken women*. (o) *went*. (p) *whatever you may be able*. (q) *to whom we may give*. (r) *having judged to do*. (s) *if in any way we might be able to cross*.

the enemy. He considered, how he might cross the river best, and both conquer those before and suffer no evil from those behind.

22. They showed<sup>a</sup>, that they regarded it of the utmost consequence, if they had made an engagement with any one, to observe it implicitly<sup>b</sup>. They inflicted punishment<sup>27. 20</sup> upon this *man*, in order that it might produce fear in others also. May the gods not allow the war!

23. They asked him, if he would give them money. The Greeks gave a lance to the Macronians.

24. He said, that he would sooner die, than deliver up his shield<sup>24. 11</sup>. We answered, that we would sooner die, than betray the exiles<sup>27. 21</sup>. If they gave, they would give for this *end*, that giving to us a smaller, they might not pay to you the larger sum<sup>c</sup>. He deliberated, whether<sup>d</sup> he should send another, or go himself to assist.

## XX.

1. And another also stood<sup>e</sup> without the walls<sup>25. 1</sup>. Let one company stand among the trees. They said that two noble and good men were dead. They were not able to bury the dead<sup>22. 21</sup>.

2. The women stood a long time and wept<sup>f</sup>. Those of the soldiers who stood around drove him away, and said that the sheep<sup>21. 19</sup> were public *property*. They answered<sup>24. 21</sup>, that they thought they should find the robbers<sup>14. 16</sup> all dead.

3. Cleander, you know not, what you are doing. We are conscious to ourselves of having deceived Cyrus in every thing. The generals do not yet know the affair<sup>24. 11</sup>.

4. For know, Persians, that you are senseless, if you suppose that your gold<sup>21. 14</sup> could prevail over our valor. For be well assured<sup>g</sup>, O king, that we would choose freedom, in preference to<sup>h</sup> all the wealth<sup>20. 14</sup> which you possess<sup>24. 2</sup>.

5. They wish to know, what would be done<sup>i</sup>. They were observing carefully, what the enemy would do. We knew that the Lacedæmonians occupied<sup>j</sup> the centre of the Grecian<sup>29. 25</sup> army. I fear that<sup>k</sup> this may take place. We feared that this might take place.

6. We were at a loss, what we should do; for we happened

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(a) *exhibited themselves*. (b) *to falsify nothing*. (c) *the more*. (d) *if*. (e) § 237. a. In verbs, in which some of the forms of the perfect and pluperfect active are nude, be careful in respect to the use of the different forms. (f) *standing wept*. (g) *know well*. (h) *instead of*. (i) §§ 608, 610. (j) *knew the L.*, that they occupied. (k) *lest*.

to be sitting, as honored *guests*, upon the seat nearest to the king. He sat down in the tent, and said that he would not rise up<sup>23. 8.</sup> Do not sit down.

7. You are lying down, as if it were permitted to sleep<sup>20. 27</sup> securely<sup>14. 9.</sup> The barbarians fled, whenever we pressed upon *them* vehemently. Let us lie down beside the river<sup>15. 14.</sup>

## XXI.

1. It seems necessary to march<sup>1</sup> as rapidly as we can<sup>m</sup>. It seemed to us, that we ought to consider, how we could march most securely. We must pursue forthwith<sup>22. 24</sup>.

2. I must do every thing, that I may never be in the power of the king<sup>n</sup>. Virtue<sup>40. 16</sup> should be pursued by all<sup>n</sup>. We ought to say what we know.

## XXII.

The Macronian leaps both high and nimbly, and flourishes his sword. After this, the Thracians went out, singing the Sitalcas. But they had received no harm. They bound the robber; and having fastened<sup>o</sup> him beside the horses, drove him on with both hands tied behind.

## XXIII.

They asked the messenger, what the king said. He is acquainted with the Greek<sup>p</sup>. They bid farewell to tears<sup>q</sup>. The supper was served to<sup>r</sup> them reclining<sup>40. 21.</sup> around<sup>21. 13</sup> the fountain<sup>23. 15.</sup> But Arystas, who was a terrible fellow to eat, said to the cupbearer, “Give the cup [said he] to Xenophon; for he seems<sup>21. 5</sup> to be already at leisure, while<sup>s</sup> I am not yet *so*.”

## XXIV.

I am conscious [to myself], that I have treated with neglect both gods and men. For I neither know how the wicked<sup>20. 18</sup> could escape by flight, nor into what darkness they could run for concealment. Whosoever is an enemy to the good, him no one<sup>25. 19</sup> could ever<sup>t</sup> deem happy.

(l) *that it is to be marched.* (m) §§ 592, 606. (n) Express these sentences variously, according to the models in the text. (o) *yoked.* (p) *understands to speak Greek.* (q) *they bid the weeping [40. 7] farewell.* (r) *was to.* (s) *but.* (t) *never.*



## VOCABULARY.

d-

[ἀ-, an inseparable particle, commonly denoting *privation* or *negation*, and then called *d- privative* (akin to *ἄνευ*, *without*). See § 325. a.]

Ἄβροζέλμης, -ον, *Abroxelmes*, interpreter to Seuthes.

ἀγαθός, -ή, -όν, *good*; *good in war*, *brave*. For its comparison, see § 160. See *καλός*.

Ἄγαστις, -ον, *Agasias*, a Stymphalian, one of the bravest of the Greek lochagi.

ἀγγεῖον, -ον, *vessel* (for containing), *receptacle*.

[ἀγγέλλω, f. ἀγγελῶ, pf. ἤγγελκα (¶ 41, § 277. a), *to announce, carry or bring tidings.*]

ἀγγελος, -ον, δ (ἀγγέλλω), *messenger*. Der. **ANGEL**.

Ἀγίας, -ον, *Agias*, a Greek general from Arcadia, slain through the treachery of Tissaphernes.

ἀγορά, -άς (ἀγείρω, *to assemble*), *place of assembly, market-place, market*.

ἀγρός, -ά, -ον (ἀγρός, Lat. *ager*, *field*), *wild*.

ἀγω, f. ἀξω, pf. ἤχα (in composition), 2 a. ἤγαγον (§ 194. 3. N.), *to lead, conduct, bring (by leading); direct; ἡσυχίαν ἀγειν, to lead a life of quiet.*

ἀγών, -ώνος, δ (ἀγών), *contest*. Der. **AGONY**.

ἀγωνίζομαι (ἀγών), f. -ίσομαι, pf. ἤγωνισμαι, *to contend, struggle, strive*. Der. **AGONIZE**.

αἴξ

ἀγωνοθέτης, -ον (ἀγών, τίθημι), *a judge of a contest.*

ἀδειπνος, -ον (ἀ-, δεῖπνον), *supperless.*

ἀδελφός, -οῦ, *brother*.

ἀδικέω (ἀδικος), f. -ήσω, pf. ἤδικηκα, *to injure, wrong.*

ἀδικος, -ον (ἀ-, δίκη), *unjust, unprincipled.*

ἀδω, f. ἄστομα (§ 260), *to sing.*

ἀεί, *always, ever.*

ἀερός, -οῦ, δ, *eagle*.

Ἀθηναῖς, -ον, δ (Ἀθῆναι, *Athens*, chief city of Attica), *an Athenian.*

Ἀθήνησι, *at Athens*, prop. old dat. pl. of 'Ἀθῆναι (§ 320. 2).

ἀδηλον, -ον, *prize of a contest*. Der.

**ATHLETE, ATHLETIC.**

ἀθροίζω (ἀθρός), f. -οίσω, *to collect, assemble, trans.*

ἀθρός, -ά, -ον, *thick together, in a body.*

ἀθυμία, -ας (ἀθύμος), *dejection, despondency.*

ἀθύμος, -ον (ἀ-, θῦμός, *spirit, courage*), *spiritless, disinclined.*

ἀγαλάδος, -οῦ, δ, *beach.*

Ἀιγύπτιος, -ον, δ (Αἰγυπτος, *Egypt*), *an Egyptian.*

αἰδημων, -ον, g. -ονος (αἰδώς, *shame, modesty*), *modest.*

Αινιάν, -άνος, δ, *an Eonian.*

The Eonianians were a tribe in southern Thessaly, occupying the upper valley of the Sperchius.

αἴξ, αλγός, δ, ή, *goat.*

αἰρέω, f. -ήσω, pf. ὥρηκα, 2 a. εἴλον (§ 301. 1), *to take, capture*; Mid., *to take for one's self, choose*. See ἀλίσκομαι.

αἰσθάνομαι, f. αἰσθήσομαι, pf. ὥσθημαι, 2 a. ἥσθόμην (§ 289), *to perceive*. Der. **ESTHETIC**.

αἰσχύνω (αἰσχος, *shame, disgrace*), f. -ῦνω, *to shame, disgrace*; Mid., *to be ashamed*; with acc., *to be ashamed before, to have respect for*.

αἰτέω, f. -ήσω, pf. ὥτηκα, *to ask for a thing, demand*.

αἰχμάλωτος, -ον (αἰχμή, *point of a spear*, ἀλίσκομαι), *taken in war*; οἱ αἰχμάλωτοι, *prisoners of war*; τὰ αἰχμάλωτα, *things taken in war, prizes of war*, including both prisoners and booty.

ἀκούω, f. ἀκούσομαι, pf. ἀκήκοα (§ 269. 7), *to hear*. Der. **ACOUSTICS**.

ἄκρος, -α, -ον, *at the end or top*; ἡ ἄκρα, *subst., citadel*; τὸ ἄκρον, *subst., height or summit*; τὰ ἄκρα, *heights*.

ἀκτή, -ῆς (ἄγνυμ, *to break*, from the breaking of the waves), *strand, shore*.

ἀλήθεια, -ας (ἀληθής), *truth*. ἀληθεύω (ἀληθής), f. -έύσω, *to speak the truth*.

ἀληθής, -ές (ἀ-, λανθάνω, *to lie hid*), *true*.

ἀλίσκομαι, f. ἀλώσομαι, pf. ἔάλωκα and ἥλωκα, 2 a. ἔάλων and ἥλων (§ 301. 1), *to be captured or taken*; used as the passive of αἴρεω.

ἀλκιμος, -ον (ἀλκή, *valor*), *warlike, brave*.

ἀλλά, *but*; originally the neut. pl. of ἄλλος, and denoting that *different things* follow from those which have preceded. It expresses *opposition* more strongly than δέ.

ἀλλήλων (ἄλλος), *of one another, of each other*. See § 145, ¶ 23. C.

ἀλλομαι, f. ἀλοῦμαι (§ 277), *to leap*.

ἄλλος, -η, -ο (§ 97. 2), *other, another, else*; ἄλλη, dat. fem. as adv., *another way, elsewhere*.

ἄλλοτε (ἄλλος), *at another time*.

ἄλλως (ἄλλος), *in another way, otherwise*.

ἀλόγιστος, -ον (ἀ-, λογίζομαι), *inconsiderate, thoughtless*.

ἄλσος, -εος, τό, *sacred grove*.

ἄμα, *at the same time*.

ἄμαξα, -ῆς, *carriage, wagon*, hence, *wagon-load*.

ἄμαξιτός, -όν (ἄμαξα), *for carriages*; ὁδὸς ἄμαξιτός, *a carriage-road*.

ἄμαρτάνω, f. ἀμαρτῆσομαι, pf. ἥμαρτηκα, 2 a. ἥμαρτον (§ 289), *to err, miss*.

ἄμαχει (ἀ-, μάχη), *without a battle*.

ἄμαχητί (ἀ-, μάχομαι), *without fighting or resistance*.

Αμβρακιώτης, -ον (Αμβρακία, *Ambracia*, a city in Επίρος), *Ambraciot or Ambracian*.

ἀμελέω (ἀ-, μέλω), f. -ήσω, pf. ἥμεληκα, *to neglect, be careless of*.

ἄμπελος, -ον, ἥ, *vine*.

ἄμφι, *about*; akin to ἄμφω, and signifying originally *on both sides*.

ἄμφοτερος, -α, -ον (ἄμφω), *both*; little used in the sing.

ἄμφω, -ούν (§ 137. γ, ¶ 21), *both*.

ἄν, — 1. at the beginning of a clause, a shortened form of the conj. ἔάν, *if*; — 2. elsewhere, a particle expressing contingency, in connection with which a verb is usually translated into Eng. by the potential mode. See §§ 587, 588, 603 f, 606, 615. 2, 616. b.

ἄνα, prep., *up*; ἀνά κράτος, [up to one's strength] *with all speed, at full speed*.

ἀναβαίνω (ἀνά, βαίνω, f. βήσομαι, pf. βέβηκα, 2 a. ἔβην), *to go up, ascend, mount, climb up*.

ἀνάβασις, -εως, ἥ (ἀναβαίνω), *ascent, expedition up from the sea-coast into central Asia*.

ἀναγιγνώσκω (ἀνά, γιγνώσκω, f.

γνώσομαι, pf. ἔγνωκα, 2 a. ἔ-γνων, to read.

ἀναγκάζω (ἀνάγκη), f. -άσω, to compel, force.

ἀνάγκη, -ῆς, necessity.

ἀνάγω (ἀνά, ἄγω, f. ἀξω, pf. ἥχα, 2 a. ἥγανον), to lead, carry, or bring up; hence, to bring upon the high sea; Mid., to put out to sea, set sail.

ἀναθαρρέω (ἀνά, θαρρός, f. -ήσω, pf. τεθάρρηκα), to regain courage.

ἀναιρέω (ἀνά, αἴρεω, f. -ήσω, pf. ἥρηκα, 2 a. εἴλον), to take up; Mid., to take up what is connected with one's self, as the bodies of friends for burial, food placed before one, &c.

ἀνακουνέω (ἀνά, κοινός, f. -ώσω, to make common, from κοινός), to communicate.

ἀνακράζω (ἀνά, κράζω and 2 pf. κεκράγα, to cry, f. pf. κεκράξομαι, 2 a. ἥκραγον, § 274. δ), to raise or cry.

ἀναμένω (ἀνά, μένω, f. μενώ, pf. μεμένηκα), to wait for.

ἀναμημνήσκω, (ἀνά, μημόνηκω, f. μνήσω), to remind; Mid. and Pass., to recollect, call to mind.

Ἀναξίβιος, -ου, *Anaxibius*, a Spartan admiral.

ἀναπείθω (ἀνά, πείθω, f. πείσω, pf. πέπεικα), to persuade, induce.

ἀνατείνω (ἀνά, τείνω, to stretch, f. τεινώ, pf. τέτακα, § 268), to stretch up, hold up.

ἀνατέλλω (ἀνά, τελλω, to raise, rise, f. τελώ, a. ἔτειλα), to rise, of the sun.

ἀνελόμενος, 2 aor. mid. part. of ἀναιρέω.

ἀνεμος, -ου, δ, wind.

ἀνευ, without; opposed to σύν, with.

ἀνήρ, g. ἀνδρός (§ 106. 1), δ, man, in distinction from woman; husband. See ἀνθρωπος.

ἀνθρωπος, -ου, δ, ἡ, ταν, in distinction from beast. Ἀνήρ and ἀνθρωπος are distinguished from each other as vir and homo in

Latin; the former signifying a MAN, in a more special or emphatic sense; and the latter, simply *one of the human race*. Hence the former usually implies honor, and the latter often contempt.

ἀνιστημ (ἀνά, ἵστημ, f. στήσω, pf. ἵστηκα), to raise up, rouse; in the intrans. forms, to stand up, rise. See ἵστημ.

ἀνισχω (ἀνά, ἵσχω, prolonged form of ἔχω), to rise, of the sun.

ἀνόρτος, -ον (ἀ-, νοέω, to think), senseless.

ἀνόιγω and ἀνοίγομι (ἀνά, οἴγω, poet., to open), f. ἀνοίξω, pf. ἀνέχα, impf. ἀνέφογον and later ἀνοιγόν (§ 294), to open.

ἀντί, over against, instead of.

ἀντιτάττω (ἀντί, τάττω, f. τάξω, pf. τέταχα), to arrange or draw up against.

ἀνω (ἀνά), adv., up, upwards.

Comp. ἀνωτέρω, sup. ἀνωτάτω.

ἀξίηη, -ης, aze.

ἀξιος, -α, -ον, worthy of, worth; ἀξιος εἶναι, with inf., to be worthy, deserve.

ἀξιών (ἀξιος), f. -ώσω, pf. ἔξιωκα, to think worthy, think fit, claim.

ἀπαγγέλλω (ἀπό, ἀγγέλλω, f. -ελώ, pf. ἥγγελκα), to carry or bring back word or tidings, report.

ἀπαγορεύω (ἀπό, ἀγορεύω, to speak in public, f. -εύσω), to [speak off from a thing] give up, become exhausted.

ἀπάγω (ἀπό, ἄγω, f. ἀξω, pf. ἥχα, 2 a. ἥγανον), to lead away.

ἀπαντάω (ἀπό, ἀντάω, to come opposite to), f. -ήσω, commonly -ήσομαι, pf. ἀπήντηκα, to meet.

ἀπας, ἀπάσα, ἀπαν, g. ἀπάστος, ἀπάσης (ἀμα, πᾶς), all together, the whole.

ἀπειμι (ἀπό, εῖμι), to go away, depart.

ἀπελαύνω (ἀπό, ἐλαύνω, f. ἐλάσω, pf. ἐλήλακα), to drive away, to ride off or away.

ἀπέρχομαι (ἀπό, ἐρχομαι, f. ἐλεύ-

σομαι, pf. ἐλήλυθα, 2 a. ἥλθον), to go away, depart.

ἀπλόος, -όη, -όον, contr. ἀπλοῦς, -ῆ, -οῦν (ἀμα, πλόος, § 138. 4), simple, sincere.

ἀπό, Lat. ab, from. In compos., off, away, back. See ἔξ.

ἀποβαίνω (ἀπό, βαίνω, f. βήσομαι, pf. βέβηκα, 2 a. ἔβην), to step off, disembark.

ἀποδείκνυμ (ἀπό, δείκνυμι, f. δείξω, pf. δέδειχα), to show forth, appoint, express; Mid., to express one's opinion.

ἀποδιδράσκω (ἀπό, διδράσκω, to run, f. δράσομαι, pf. δέδρακα, 2 a. ἔδραν, § 285), to run away, to escape by stealth.

ἀποδίδωμι (ἀπό, δίδωμι, f. δώσω, pf. δέδωκα, a. ἔδωκα), to give back, pay.

ἀποθνήσκω (ἀπό, θνήσκω, f. θανοῦμαι, pf. τέθνηκα, 2 a. ἔθανον), to die off, die, be slain or put to death.

ἀποκαίω (ἀπό, καίω, f. καύσω, pf. κέκαυκα), to burn off, wither, trans.

ἀποκλείω (ἀπό, κλείω, f. -σω), to exclude, intercept.

ἀποκόπτω (ἀπό, κόπτω, f. κόψω, pf. κέκοφα), to cut or beat off.

ἀποκρίνομαι (ἀπό, κρίνω, f. -κρινοῦμαι, pf. -κέκριμαι), to answer, reply.

ἀποκτείνω and ἀποκτίννυμ (ἀπό, κτείνω, to kill, f. κτενώ, pf. ἔκτονα, § 295), to kill off, kill, slay, put to death.

ἀπολείπω (ἀπό, λείπω, f. -ψω, pf. λέλοιπα, 2 a. ἔλιπον), to leave behind, desert.

ἀπόλλυμ (ἀπό, δλλῦμ, to destroy, f. δλέσω, commonly δλῶ, pf. δλώλεκα, § 295), to destroy; Mid. (2 a. ἀπωλόμην), to perish; 2 pf. δλωλα, intrans. as pres., to be undone or lost.

<sup>1</sup> Απόλλων, -ωνος ( §§ 105. R., 107. N.), Apollo, one of the chief divinities of the Greeks, regarded as the patron of soothsaying, music, poetry, archery, &c.

ἀποπέμπω (ἀπό, πέμπω, f. πέμψω, pf. πέπομφα), to send away or back, to send (what is due).

ἀποπλέω (ἀπό, πλέω, f. πλεύσομαι or πλευσοῦμαι, pf. πέπλευκα), to sail away.

ἀπορέω (ἀ-, πόρος, passage, way), f. -ήσω, and ἀπορέομαι, f. -ήσομαι, to be at a loss.

ἀποσπάω (ἀπό, σπάω, to draw, f. σπάσω, pf. ἔσπακα, § 219), to draw off, separate, withdraw, trans.

ἀποστέλλω (ἀπό, στέλλω, f. στελῶ, pf. ἔσταλκα), to send away or back.

ἀποστερέω (ἀπό, στερέω, to deprive, f. στερήσω, pf. ἔστερηκα), to deprive, rob.

ἀποτέμνω (ἀπό, τέμνω, f. τεμῶ, pf. τέτμηκα, 2 a. ἔτεμον and ἔταμον), to cut off, intercept.

ἀποτίνω (ἀπό, τίνω, to pay, expiate, f. τίσω, pf. τέτικα, § 278), to pay back; Mid. ἀποτίνομαι, f. τίσομαι, to take vengeance upon, requite, punish.

ἀποφεύγω (ἀπό, φεύγω, f. φεύξομαι, 2 pf. πέφευγα, 2 a. ἔφυγον), to flee from, flee beyond reach, escape by flight.

ἀρα (ἀρ-, to fit, § 285), accordingly, then, therefore. See § 673. a.

Ἄργειος, -ου, δ ("Ἄργος, Argos, chief city of Argolis), an Argive.

ἀργύριον, -ου (dim. of ἀργυρος, silver), silver-money, money.

Ἄργω, -ος, ἡ, Argo, the ship in which Jason sailed to Colchis in quest of the golden fleece.

ἀρετή, -ῆς, virtue, valor.

ἀρήγω, f. -ξω, to succour, assist.

Ἄριαῖος, -ον, Ariæus, commander of the Asiatics in the army of Cyrus.

ἀριθμός, -οῦ, δ, number, amount.

Der. ARITHMETIC.

ἀριστάω (ἀριστον, breakfast), f. -ήσω, pf. ἥριστηκα, to breakfast.

ἀριστος, best, noblest, sup. of ἄγαθος; neut. pl. ἀριστα, as adv., best, sup. of εὖ or καλῶς.

Αρκαδικός, -ή, -όν (Αρκαδία, *Ar-  
cadia*, central province of the  
Peloponnesus), *Arcadian*.

Αρκάς, -άδος, ὁ, *an Arcadian*.

ἄρμα, -ατος, τό, *chariot*.

Αρμῆνη, -ης, *Harmene*, a harbour  
of Sinope.

ἄρπαξ, f. ἄρπασω, pf. ἄρπακα, *to  
snatch, snatch up*.

Αράοζος, -ον, *Artaozus*, a friend  
of Cyrus.

Αρταξέρξης, -ον, *Artaxerxes*, sur-  
named *Mnemon* from his great  
memory, eldest son of Darius  
Nothus, and his successor upon  
the throne of Persia.

Αρτεμις, -ιδος, *Diana*, sister of  
Apollo, goddess of the chase  
and of virginity.

ἄρπος, -ον, ὁ, *loaf of bread*.

Αρύστας, -ον, *Arystas*, an Arcadi-  
an, a great eater.

Αρχαγόρας, -ον, *Archagoras*, an  
exile from Argos, one of the  
Greek lochāgi.

ἄρχη, -ῆς (ἄρχω), *rule, govern-  
ment; province; beginning*.

ἄρχω, f. ἄρξω (§ 222. 1), *to take  
the lead, to rule, to command*;  
*to begin* (§ 350. R.); Mid., *to be-  
gin*. In the sense *to begin*, the  
active rather denotes *to begin*  
*for others to follow*, and the  
middle simply *to begin for one's  
self*. Der. **ARCH-**.

ἄρχων, -οντος, ὁ (prop. part. of ἄρ-  
χω), *commander, ruler*.

ἀσθενέω (ἀσθενῆς, *weak*), f. -ήσω,  
*to be weak, feeble, or sick*.

Ασία, -ας, *Asia*, the largest of the  
three grand divisions of the old  
world.

Ασιδάτης, -ον, *Asidates*, a rich  
Persian, taken and despoiled by  
Xenophon.

Ασιναῖος, -ον (Ασίνη, *Asine*, a  
town of Laconia), *an Asinæan*.

ἄσιτος, -ον (ἀ-, σῖτος), *without food*.

ἄσκος, -οῦ, ὁ, *leathern bag, goat-  
skin*.

ἄσμενος, -η, -ον, *glad, joyful*.

ἀσπάζομαι, f. *ἀσπασματη*, *to greet, em-  
brace, take leave of*.

ἀσπίς, -ιδος, ἡ, *shield*, the large  
round shield of the Greeks.

ἀσφαλής, -ές (ἀ-, σφάλλομαι, *to  
stumble, fall, fail*), *safe, secure*.

ἀσφαλῶς (ἀσφαλής), *safely, se-  
curely*.

ἄταξια, -ας (ἀ-, τάττω), *disorder,  
want of discipline*.

αὖ, *again, on the other hand*.

αὐλήζομαι (αὐλή, *court-yard, lodg-  
ing*), f. *ἀσπασματη*, *to lodge*.

αὐλός, -οῦ, ὁ, *flute*, differing from  
that common with us, in having  
a mouth-piece, and a fuller tone.

αὐτίκα (αὐτός), *forthwith*.

αὐτόματος, -η, -ον (αὐτός, τ. μα-, *to  
endeavour*), *self-moving; ἀπὸ  
τοῦ αὐτομάτου, of one's own mo-  
tion or accord*. Der. **AUTOMA-  
TON**.

αὐτός, -ή, -ό, *very, same, self; ὁ  
αὐτός, the same*; in the oblique  
cases not beginning a clause, as  
the common pron. of the 3d  
pers. *him, her, it*; gen. αὐτοῦ  
[sc. τόπου ορ χωρίου, § 379], as  
adv., *there*. See §§ 149, 508 f.

αὐτοῦ, -ῆς, contr. from *ἐαυτοῦ*, -ῆς.

ἀφαιρέω (ἀπό, αἴρω, f. ἡσω, pf.  
ἄρρηκα, 2 a. εἴλον), and oftener  
ἀφαιρέομαι, *to take away, de-  
prive, rob*.

ἀφανής, -ές (ἀ-, φαίνω), *unseen, out  
of sight, invisible*.

ἀφίημι (ἀπό, ἵημι, f. ἡσω, pf. εἴκα,  
a. ἡκα), *to let loose*.

ἀφικνέομαι (ἀπό, ἵκνεομαι, *to come*,  
f. ἵξομαι, pf. ἵγμαι, 2 a. ικόμην,  
§ 292), *to arrive, come to*.

ἀφιππεύω (ἀπό, ἵππεύω, *to ride*, f.  
-έντω), *to ride off or back*.

ἀφίστημι (ἀπό, ἵστημι), f. ἀποστή-  
σω, pf. ἀφέστηκα, 1 a. ἀπέστη-  
σα, 2 a. ἀπέστην, *to withdraw  
from, trans.*; in the intrans.  
forms, *to stand off from or aloof,  
withdraw, retire*.

Αχαΐς, -οῦ, *an Achæan*, an inhab-  
itant of Achæa, the northern  
province of the Peloponnesus.

ἄχθομαι, f. ἀχθέσομαι, a. ἡχθέσθην  
(§ 222. a), *to be vexed*.

Βαβυλών, -ῶνος, ἡ, *Babylon*, a cele-

brated city upon the river Eu-phrates.

Βαβυλώνιος, -α, -ον (Βαβυλών), *Babylonian.*

βάθος, -eos, τό (βαθύς), *depth.*

βαθύς, -εῖα, -ύ, *deep.*

[βαίνω, f. βήνομαι, pf. βέβηκα, 2 a. ἔβην (§ 278), *to step, go.*]

βάλλω, f. βαλῶ, pf. βέβληκα, 2 a. ἔβαλον (§§ 223, 277. a), *to throw, cast.*

βαρβαρικός, -ή, -όν (βάρβαρος), *bar-barian.*

βαρβαρικώς (βαρβαρικός), *in the barbarian tongue, in Persian.*

βάρβαρος, -ον, *barbarian; βάρβα-ρος*, subst., *a barbarian, a term applied by the Greeks to those of all nations except their own.*

βασιλεῖος, -ον (βασιλεύς), *belonging to a king, royal; τὸ βασι-λειον* [sc. δῶμα], *and oftener τὰ βασιλεῖα, palace.*

βασιλεύς, -έως, *king, esp. applied by the Greeks, and often without the art.* (§ 485. a), *to the King of Persia.*

βασιλεύω (βασιλεύς), f. -ένσω, *to reign.*

βασιλικός, -ή, -όν (βασιλεύς), *king-ly, royal.*

Βέλεσν, -vos, *Belesys, a satrap of Syria.*

βελτίων, *better, and βελτιστος, best, comp. and sup. of ἀγαθός.*

βία, -ας, *force, violence.*

βίκος, -ον, δ, *jar.*

βίος, -ον, δ, *life.*

βοάω, f. βοήσομαι, *to cry out, call aloud.*

Βοιώτιος, -ον, δ, *a Boeotian, an inhabitant of the Grecian province northwest of Attica.*

Βορέας, -ον, contr. Βορρᾶς, -ᾶ (§ 94), *BOREAS, the north wind.*

Βουλένω (Βουλή, *plan, counsel, from βούλομαι*), f. -ένσω, pf. βεβούλευκα, *to plan, counsel; Mid., to take counsel, deliberate, consider, purpose, resolve.*

Βούλομαι, f. βούλήσομαι, pf. βεβούλημαι (§ 222. 2), *to will, be willing, wish.* See p. 68. c.

βοῦς, βοός, δ, ἡ (§ 112. 4), *Lat. bos, ox, cow.*

βραχύς, -εῖα, -ύ, *short; βραχύ, as adv., a short distance.*

Βυζάντιον, -ον, *Byzantium, a city on the Thracian Bosphorus, now Constantinople.*

γαλήνη, -ῆς, *a calm.*

γάρ, conj., *for; never the first word in its clause (§ 673. a), but usually the second.*

γέ, *at least, certainly, surely; a particle, whose chief use is to add emphasis or force to the word preceding. See § 673. a.*

γείτων, -ονος, δ, ἡ, *neighbour.*

γελάω, f. -άσομαι, a. ἐγέλασα (§ 219. a), *to laugh.*

γέλως, -ωτος, δ (γελάω), *laughter.*

γέμω, used only in pres. and impf., *to be full of.*

γενέα, -ᾶς (γεννομαι), *birth.*

γέρρον, -ον, *a wicker shield (of osier, covered with ox-hide).*

γεύομαι, f. γεύσομαι, pf. γέγευμαι, *to taste. The act. γεύω is causative, to make to taste, give one a taste of.*

γέφυρα, -ας, *bridge.*

γῆ, γῆς (contr. from γάα), *earth, land.*

γίγνομαι, f. γενήσομαι, pf. γεγένημαι and γέγονα, 2 a. ἐγενόμη (§ 286), *to come to be, become, be born, take place, be, come. The general distinction between εἰμι and γίγνομαι is the same as, in Eng., between be and become.*

γιγνώσκω, f. γνώσομαι, pf. ἐγνωκα, 2 a. ἐγνων (§ 285), *Lat. nosco, to know, understand, determine, judge.*

Γλοῦς, Γλοῦ (§ 126. 2), *Glus, a son of the Egyptian Tamos, and a favorite officer of Cyrus.*

γνώμη, -ῆς, *judgment, opinion.*

γόνν, γόνατος, τό (§ 103. n.), *knee.*

γράμμα, -ατος, τό (γράφω), *letter.*

Der. GRAMMAR.

γράφω, f. -ψω, pf. γέγραφα (¶ 36), *to write.*

γυμνάζω (γυμνός, *naked, from the Greek habit of engaging in ex-*

ercise naked), f. -άσω, *to exercise, train.* Der. GYMNASTICS.

γυνή, γυναικός (§ 101. γ), *woman, wife.*

δάκρυό (δάκρυ, *tear*), f. -ύσω, *to weep.*

δαρεικός, -οῦ, δ (Δαρεῖος), *daric, a Persian gold coin, = about \$ 4.00.*

Δαρεῖος, -ον, *Darius, surnamed Nothus, king of Persia, natural son of Artaxerxes Longimānus, and father of Artaxerxes Memon and Cyrus.*

δασμός, -οῦ, δ (δαίομαι, *to divide), tribute.*

δέ, *but, and; on the other hand, also* (§ 657. γ); *the common particle of contradistinction, intermediate in its force between the copulative καί, and, and the adversative ἀλλά, but. Καί unites without implying distinction; while δέ implies some distinction, and ἀλλά not only distinction, but opposition. Δέ, like μέν (which see), is usually the second word in its clause, never the first* (§ 673. a).

δέδοικα and δέδια, f. (epic) δείσομαι, a. ἔδεισα (¶ 58, §§ 237, 282), *to be afraid, fear.*

δέι, *see δέω, to need.*

δείκνυμ and δεικνύω, f. δείξω, pf. δέδειχα (¶ 52, § 294), *to point out, show.*

δεῖλη, -ης, *evening, afternoon.*

δεινός, -ή, -όν (δεος, *fear*), *terrible.*

δειπνέω (δεῖπνον), f. δειπνήσω, pf. δεδείπνηκα, *to sup, take one's supper.*

δεῖπνον, -ον, *supper.*

δέκα, *indecl., ten.*

δεκαπέντε, *indecl., fifteen.*

δένδρον, -ον (§ 124. β), *tree.*

δεξιός, -ά, -όν, *Lat. dexter, right (as opposed to left), on the right;* ἡ δεξιά [sc. χείρ], *the right hand;* τὸ δεξιὸν [sc. κέρας], *the right wing of an army.*

Δέξιππος, -ον, *Dexippus, a Laconian in the army of Cyrus, who*

*proved false to his fellow-soldiers.*

δέρμα, -ατος, τό (δέρω, *to flay*), *skin, hide.*

δεσπότης, -ον (§ 742), *master.* Der. DESPOT.

δεῦρο, *hither.*

δεύτερος, -α, -ον (δύο), *second.*

δέχομαι, f. δέξομαι, pf. δέδεγμαι, *to receive, take.*

δέω and rarely δίδημι, f. δήσω, pf. δέδεκα (§ § 219, 284), *to bind, tie up.*

δέω, f. δεήσω, pf. δεδέκα (§ 222. 3), *to need; commonly impers. in the Act., δεῖ, there is need, it is necessary, f. δεήσει, &c.; Mid.*

δέομαι, f. δεήσομαι, pf. δεδέμαι, a. ἔδεηθη, *to need, want, desire, beg, entreat, request.*

δή (a shorter and weaker form of ἥδη, *now, and used, like our unemphatic now, without any distinct reference to time*), *now, then, so, indeed.* See § 673. a.

δῆλος, -η, -ον, *evident, manifest.*

δῆλω (δῆλος), f. -ώσω, pf. δεδήλωκα (¶ 47), *to manifest, show.*

δημόσιος, -α, -ον (δῆμος, *people*), *belonging to the people, public.*

διά, *through; w. gen., more literally, through place, time, &c.; w. acc., through means of, on account of, by reason of.*

διαβάλω (διά, βαίνω, f. βήσομαι, pf. βέβηκα, 2 a. ἔβην), *to go through or across, to cross.*

διαβάλλω (διά, βάλλω, f. βαλῶ, pf. βέβηλκα, 2 a. ἔβαλον), *to produce, slander, accuse falsely.*

διαδίδωμ (διά, δίδωμι, f. δάσω, pf. δέδωκα, a. ἔδωκα), *to distribute.*

διαζεύγνυμ (διά, ζεύγνυμι, f. ζεύξω), *to disjoin, part, separate.*

διακινδυνεύω (διά, κινδυνεύω, *to risk throughhout, expose one's self.*

διακλάω (διά, κλάω, *to break, f. κλάσω*), *to break in pieces, break up.*

διακόσιοι, -αι, -α (δίς, ἔκατόν), *two hundred.*

διαλαμβάνω (διά, λαμβάνω, f. λήψο-

μαι, pf. εἴληφα, 2 a. ἔλαβον), to take each his share of a thing, divide (as a company among themselves).

διαλέγομαι (διά, λέγω), f. διαλέξομαι, pf. διελέγυμαι, a. διελέχθην, to converse. Der. DIALOGUE.

διάνοια, -as (διά, νόος), thought, design.

διαπλέω (διά, πλέω, f. πλεύσομαι, pf. πέπλευκα), to sail across.

διαρρόπτεω (διά, ρίπτεω, f. ρίψω, pf. ἔρριφα), to throw [through a company] about, distribute by throwing.

διασημαίνω (διά, σημαίνω, f. -ανώ), to signify, indicate, make known.

διασπείρω (διά, σπείρω, f. σπερῶ), to scatter abroad, disperse.

διατάττω (διά, τάττω, f. τάξω, pf. τέταχα), to arrange, draw up in order of battle, set in order.

διατίθημι (διά, τίθημι, f. θήσω, pf. τέθεικα, a. ἔθηκα), to dispose; Mid., to dispose of (for one's self, especially by sale).

διατρίβω (διά, τρίβω, to rub, wear, f. τρίψω, pf. τέτριφα), to [wear through] spend time, delay, tarry.

διαφαίνω (διά, φαίνω, f. φανώ, pf. πέφαγκα), to show through; Mid., to appear or shine through.

διδάσκω, f. διδάξω, pf. δεδίδαχα (§ 285), to teach. Der. DIDACTIC.

δίδημ, see δέω, to bind.

δίδωμι, f. δώσω, pf. δέδωκα, a. ἔδωκα (¶ 51), to give, present.

διελαύνω (διά, ἐλαύνω, f. ἐλάσω, pf. ἔληλακα), to ride through.

διερχόμαι (διά, ἐρχομαι, f. ἐλεύσομαι, pf. ἔλληλυθα, 2 a. ἡλθον), to go through, pass over; go abroad.

διέχω (διά, ἔχω, f. ἔξω and σχήσω, pf. ἔσχηκα, 2 a. ἔσχον), to [hold apart] be distant.

δικαίως (δίκαιος, just, from δίκη), justly, with good reason.

δίκη, -ης, justice, punishment.

διπλός, -όη, -όν, contr. διπλοῦς,

-η, -οῦν (δίς, -πλόος, § 138. 4), double.

[δίς (δύο), twice.]  
δισχίλιοι, -αι, -α (δίς, χίλιοι), two thousand.

δίφρος, -ον, δ (δίς, φέρω), seal (prop. for two).

διωκτέος, -α, -ον (διώκω), to be pursued.

διώκω, f. -ξω and -ξομαι, to pursue, chase.

δοκέω, f. δόξω (§ 288), to seem, appear; think. Impers. δοκεῖ, it seems, appears, f. δόξει.

δοράτιον, -ον (dim. of δόρυ), a small spear, javelin.

δόρυ, δόρατος (§ 103. n.), spear.

δουλεύω (δοῦλος, slave), f. -ένσω, pf. δεδούλευκα, to be a slave.

δονπέω (δοῦπος, din), f. -ήσω, to make a din.

Δρακόντιος, -ον, Dracontius, a Spartan exile, chosen by the Greeks to superintend the games celebrated on account of their safe return to the sea-coast.

δραμεῖν, 2 a. infin. of τρέχω.

δρόμος, -ον, δ (τρέχω), running, race.

δύναμαι, f. δυνήσομαι, pf. δεδύνημαι, a. ἐδύνήθην, ἡδυνήθην (§ 189. 1), and ἐδυνάσθην, to be able, can.

δύναμις, -εως, ἡ (δύναμαι), power. Der. DYNAMIC.

δύνω and δύομαι, f. δύσομαι, pf. δέδυκα, 2 a. ἔδυν (§ 278), to enter, put on one's self; of the sun, to set.

δύο, δυοῦν (§ 137. γ), Lat. duo, two.

δυσμή, -ῆς (δύνω), setting (of the sun), scarce used except in the plur.

ἔαν (εἰ, ἄν), contr. οὐ and οὐ, if, used w. subj. (§ 603); ἔαν μή, if not, unless.

ἔαντοῦ, -ῆς, contr. αὐτοῦ, -ῆς (¶ 23. B, § 144), of himself, herself, or itself.

ἔάω, f. -άσω, pf. εἴᾶκα, to permit; ἔάω χαίρειν, to bid farewell to, let alone.

έγγυς, *near*. For its comparison, see § 163. *β.*

έγώ, ἐμοῦ οὐ μοῦ (¶ 23), Lat. *ego*, *I*. See p. 73. *j.*

έγωγε (έγώ, γέ, §§ 328. *b*, 732. *d. δ*), *I at least, I surely, I* (more emphatic than έγώ). *έθέλω*, f. -ήσω, pf. ήθέληκα (§ 222. *2*), *to wish, will, be willing*. See p. 68. *c.*

εἰ, *if*, used w. ind. and opt. (§ 603); εἰ μή, *if not, unless*.

εἰδέναι, εἰδώς, inf. and part. of οἶδα.

εἰδον, 2 a. of ὄράω.

εἰκάζω (εἰκός), f. -άσω, impf. εἰκάζον and ήκαζον (§ 188. *N.*), *to liken, conjecture*.

εἰκός, -ότος (neut. part. of the pers. είκα), *likely, probable*.

εἴκοσι(*v*, § 66. *a*), indecl., *twenty*.

εἰλον, 2 a. of αἴρω.

εἰμί, f. ζητομαι, impf. ήν (¶ 55, § 230), *to be*. See γίγνομαι.

εἰμι, impf. ήειν (¶ 56, § 231), *to go, come*. See § 301. *3.*

εἰπον, *said*, 2 aor., and εἴρηκα, pf. associated with φημί (¶ 53, § 301. *7*).

• εἰς (ἐν, § 648. *γ*), *into; to; against, upon; for, in respect to; to the number of*. In expressing motion to, εἰς is the common prep. with names of *places*, and πρός or παρά with names of *persons* (παρά expressing more precisely *to the side or vicinity of*, as *to the court of a monarch*).

εἰς, μία, ἕν, g. ἐνός, μᾶς (¶ 21, § 137. *β*), *one*; used more strictly as a numeral than *one* in Eng.

εἰσβάλλω (εἰς, βάλλω, f. βαλῶ, pf. βέβληκα, 2 a. έβαλον), *to throw one's self into, enter into*.

εἰσβολή, -ῆς (εἰσβάλλω), *entrance*.

εἰσδύνω and εἰσδύομαι (εἰς, δύνω and δύομαι, f. δύσομαι, pf. δέδυκα, 2 a. έδύν), *to enter into*.

εἰσειμι (εἰς, εἰμι), *to go into or in, enter*.

εἰσέρχομαι (εἰς, ἔρχομαι, f. ἐλεύσομαι, pf. ἐλήλυθα, 2 a. ήλθον), *to come into or in, enter*.

εἰσπλέω (εἰς, πλέω, f. πλεύσομαι, pf. πέπλευκα), *to sail into*.

εἰσφέρω (εἰς, φέρω, f. οἴσω, pf. ένηνοχα, 1 a. ήνεγκα, 2 a. ήνεγκον), *to bring into or in*.

εἰσω (εἰς), *within*.

εἴτα (εἰ τά, if those things are), *then, in that case*.

εἴτε . . εἴτε (εἰ, τέ), *whether . . or*.

εἴωθα (§ 297), plup. εἰώθειν, *to be accustomed or wont*.

έκ, see έξ.

έκαστος, -η, -ον, *each*.

έκατέρωθεν (έκατέρος, *each of two*), *from each side, on both sides*.

έκατόν, indecl., *one hundred*.

έκβάλλω (έξ, βάλλω, f. βαλῶ, pf. βέβληκα, 2 a. έβαλον), *to cast out*.

έκγονος, -ον (έκ, γίγνομαι), *born from*; τὰ έκγονα, *offspring, young*.

έκδέρω (έξ, δέρω, *to flay*, f. δερῶ, a. έδειρα, § 259. *a*), *to flay*.

έκδιδωμι (έξ, δίδωμι, f. δώσω, pf. δέδωκα, a. έδωκα), *to give forth, deliver up*.

έκει, *there*.

έκείνος, -η, -ο (έκει), *that, pl. those*; as pers. pron., *he, she, it*. See §§ 97, 2, 502, 512 f.

έκείστε (έκει), *thither*.

έκκλησια, -ας (έκκαλέω, *to call forth*), *an assembly* (prop. called forth by a crier).

έκκλινω (έξ, κλίνω, *to bend*, f. κλίνω), *to turn aside or away, give way*.

έκλειπω (έξ, λείπω, f. -ψω, pf. λελοιπα, 2 a. έλιπον), *to forsake, desert*. Der. ECLIPSE.

έκπίνω (έξ, πίνω, f. πίομαι, pf. πέποκα, 2 a. έπιον), *to drink off or up*.

έκπλέω (έξ, πλέω, f. πλεύσομαι, pf. πέπλευκα), *to sail forth*.

έκπορίζω (έξ, πορίζω, *to supply*, f. -ίσω), *to provide*.

έκτρέπω (έξ, τρέπω, f. -ψω, pf. τέτροφα and τέτραφα), *to turn out of or aside, trans.*; Mid., *to turn aside, intrans*.

έκφέρω (έξ, φέρω, f. οἴσω, pf. ένηνοχα, 1 a. ήνεγκα, 2 a. ήνεγκον),

*to carry out* (esp. a corpse for burial).

ἐλαύνω, f. ἐλάσω, ἐλῶ, pf. ἐλήλακα (§ 278), *to drive, ride.*

ἐλεῖν, 2 a. inf. of αἴρεω.

ἐλευθερία, -ας (ἐλεύθερος), *freedom, liberty.*

ἐλεύθερος, -α, -ον, *free.*

ἐλθεῖν, 2 a. inf. of ἔρχομαι.

ἐλκω, f. -ξω, impf. εἰλκον ( §§ 189. 3, 298), *to draw, draw up.*

Ἐλλάς, -άδος, ἡ ("Ἐλλην"), *Greece.*

Ἐλλην, -ηνος, ὁ, *a Greek.*

ἐλληνίζω ("Ἐλλην"), f. -ισω, *to speak Greek.*

Ἐλληνικός, -ή, -όν ("Ἐλλην"), *Grecian, Greek.*

Ἐλληνικός ("Ἐλληνικός"), *in, Greek.*

Ἐλληνίς, -ίδος, ἡ ("Ἐλλην", § 134), adj., *Grecian.*

ἐμαυτοῦ, -ῆς (¶ 23. B, § 144), *of myself.*

ἐμβαίνω (ἐν, βαίνω, f. βήσομαι, pf. βέβηκα, 2 a. ἔβην), *to go into or on board, embark.*

ἐμβάλλω (ἐν, βάλω, f. βαλῶ, pf. βέβληκα, 2 a. ἔβαλον), *to throw or put in or upon, insert, inflict.*

ἐμβιβάζω (ἐν, βιβάζω, *to cause to go, f. -άσω*), *to put on board a vessel, make one embark.*

ἐμοῦ, ἐμοί, ἐμέ, *oblique cases of ἐγώ.*

ἐμός, -ή, -όν (ἐγώ, ἐμοῦ), *my, mine.*

ἐμπειρος, -ον (ἐν, πείρα, *trial*), *experienced in, acquainted with.*

ἐμπίπτω (ἐν, πίπτω, f. πεσοῦμαι, pf. πέπτωκα, 2 a. ἔπεσον), *to fall into, rush or throw one's self into.*

ἐμπλεως, -ων (ἐν, πλέως, § 135), *full.*

ἐμπόριον, -ον (ἐμπορος, *trader*), ΕΜΠΟΡΙΟΝ, *mart.*

ἐμπροσθεν (ἐν, πρόσθεν), *in front, before, previously.*

ἐν, Lat. in, in; *within, among; at; on, upon; in composition, often into.*

ἐναντίος, -α, -ον (ἐν, ἀντί), *over against, opposite, opposed to, contrary; οἱ ἐναντίοι, the enemy.*

ἐνδον (ἐν), *within.*

ἐνδύνω and ἐνδύομαι (ἐν, δύνω and δύομαι, f. δύσομαι, pf. δέδυκα, 2 a. ἔδυν), *to put on one's self.*

ἐνειμι (ἐν, εἰμι, f. ἔσομαι), *to be in.*

ἐνεκα, *on account of, for the sake of.*

ἐνθα (ἐν), *there, here; where; there-upon.*

ἐνι, see Notes on Less. XV. 9.

ἐνιαυτός, -οῦ, δ, *year.*

ἐνιοτε (ἐνι, ὅτε, § 523. a), *some times.*

ἐννοέω (ἐν, νοέω, *to think, f. -ήσω pf. νενόηκα, from νοός*), *to consider, reflect upon.*

ἐνταῦθα (emphatic form of ἐνθα, and more frequent in prose, ¶ 63), *there, here; thereupon, hereupon, upon this.*

ἐντείνω (ἐν, τείνω, *to stretch, f. τενῶ, pf. τέτακα, § 268*), *to [stretch out upon] inflict (blows).*

ἐντεύθεν (emphatic form of ἐνθεν, *thence, ¶ 63*), *thence, hence; thenceforth; hereupon.*

ἐντίθημι (ἐν, τίθημι, f. θήσω, pf. τέθηκα, a. ἔθηκα), *to put into or on board.*

ἐντίμως (ἐντίμος, *honored, from ἐν and τιμή*), *in honor.*

ἐντυγχάνω (ἐν, τυγχάνω, f. τεύξομαι, pf. τετύχηκα, 2 a. ἔτυχον), *to happen upon, meet with, find.*

ἐνύπνιον, -ον (ἐν, ὑπνος, *sleep*), *dream.*

ἐξ (before a cons. ἐκ, § 68. 1) *out of, from.* Ἀπό expresses the simple idea of *from, or from the surface*; while ἐξ denotes *from the interior, or from within; and παρά, from the vicinity, or from beside.* In composition, ἐξ sometimes simply strengthens the meaning, by expressing the *carrying out* of the action.

ἐξ, indecl., *six.*

ἐξαγγελλω (ἐξ, ἀγγελλω, f. ἀγγελῶ, pf. ἀγγελκα), *to bring out word.*

ἐξαίφνης, *suddenly, on a sudden.*

έξακισχίλιοι, -αι, -α (έξάκις, *six times, χίλιοι*), *six thousand.*

έξακόσιοι, -αι, -α (έξ, ἑκατόν), *six hundred.*

έξαπατάω (έξ, ἀπατάω, *to deceive*, f. -ήσω), *to deceive, cheat.*

έξαπίνης, softer form for *έξαίφνης*.

έξειμι (έξ, εἰμι), only used in the *impers.* έξεστι, *it is permitted, possible, or in one's power*, f. *έξεσται, &c.*

έξειμι (έξ, εἰμι), *to go out.*

έξελαύνω (έξ, ἐλαύνω, f. ἐλάστω, pf. ἐλήλακα), *to ride forth, march, advance; used of the leader of an expedition.*

έξέρχομαι (έξ, ἔρχομαι, f. ἐλεύσομαι, pf. ἐλήλυθα, 2 a. ἥλθον), *to come or go out or forth.*

έξοδος, -ου, ἡ (έξ, ὁδός), *going forth, excursion.* Der. *Exodus.*

έξω (έξ), *without* (opposed to *within*).

έορτη, -ῆσ, *festival, feast.*

έπαινέω (ἐπί, αἰνέω, *to praise*, f. -έσω, pf. ἔνεκα), *to praise, commend.*

έπάν (ἐπει, ἀν), *after that, when.*

έπει (ἐπί), *after that, when, since.*

έπειδάν (ἐπειδή, ἀν), *when now, when.*

έπειδή (ἐπει, δή), *since now, since.*

έπειμι (ἐπί, εἰμι), *to come upon or on, advance.*

έπειτα (ἐπει τά, *since those things are*, *thereupon, then, afterwards, in the second place.*

έπερωτάω (ἐπί, ἐρωτάω, f. ἐρωτήσω and ἐρόσομαι, pf. ἡρώτηκα, 2 a. m. ἡρόμην), *to ask or question further.*

ἐπί, *upon* : w. gen. *upon* (rest strictly upon), *on board of* : w. dat., *upon* (rest upon, but less strictly than w. gen.) ; *at, by; for; over; dependent upon, in the power of; in addition to* : w. acc., *upon* (motion upon); *against, to.*

έπιβουλεύω (ἐπί, βουλεύω, f. -εύσω, pf. βεβούλευκα), *to plan or plot against, to plot.*

έπιβουλή, -ῆσ (ἐπί, βουλή, *plan, counsel*), *plot.*

έπιδείκνυμ (ἐπί, δείκνυμ, f. δείξω,

pf. δέδειχα), *to exhibit; Mid., to exhibit one's self, or what belongs to one's self.*

έπιθυμέω (ἐπί, θῦμός, *spirit*), f. -ήσω, *to [set one's heart upon a thing] desire.*

έπικειμαι (ἐπί, κείμαι, f. κείσομαι), *to press upon, as an enemy.*

έπικούρημα, -ατος, τό (ἐπικούρεω, *to aid, protect*), *protection.*

έπικράτεια, -ας (ἐπί, κρατέω), *power over, dominion.*

έπιλέγω (ἐπί, λέγω, f. λέξω), *to say in addition or also.*

έπιλείπω (ἐπί, λείπω, f. -ψω, pf. λελοιπα, 2 a. λειπον), *to fail, be wanting to.*

έπιμελέομαι (ἐπί, μέλω), f. -ήσομαι, pf. ἐπιμεμέλημαι, *to take care of, observe carefully.*

έπιορκέω (ἐπί, ὄρκος), f. -ήσω, *to swear falsely, perjure one's self.*

έπιρρυτος, -ον (ἐπί, ρέω), *well-watered.*

έπισταμαι, f. ἐπιστήσομαι, *imprf. ἡπιστάμην, to understand, know, be assured.*

έπιστολή, -ῆσ (ἐπιστέλλω, *to send to*), *EPISTLE, letter.*

έπιτιθειος, -α, -ον (ἐπιτιθέεις, *on purpose*), *suitable, serviceable; τὰ ἐπιτίθεια, the necessaries of life, provisions, supplies.*

έπιτιθημι (ἐπί, τίθημι, f. θήσω, pf. τέθεικα, a. ἔθηκα), *to put upon, inflict; Mid., to throw one's self upon, fall upon, attack.*

έπιτυχάνω (ἐπί, τυγχάνω, f. τεύξομαι, pf. τετύχηκα, 2 a. ἔτυχον), *to happen upon, meet with, find.*

έπιφαίνω (ἐπί, φαίνω, f. φανῶ, pf. πέφαγκα), *to show upon or forth; Mid., to show one's self or appear, especially for an attack upon another.*

έπίχαρις, -ι, g. -ιτος (ἐπί, χάρις, *grace*), *pleasing, agreeable.*

έπιχειρέω, f. -ήσω (ἐπί, χείρ), *to [put one's hand to a thing] undertake, attempt.*

έπομαι, f. ἔψομαι, *imprf. εἰπόμην, 2 a. ἐσπόμην (§ 300), to follow.*

ἕπτα, indecl., *seven*.

ἕπτακόσιος, -αι, -α (ἕπτα, ἑκατόν), *seven hundred*.

Ἐπύαξα, -ης, *Epyaxa*, wife of Syennesis, king of Cilicia.

ἐργάζομαι (ἐργον), f. -άσομαι, pf. *εἴργασμαι*, *to work*.

ἔργον, -ον, *work*.

ἔρημία, -ας (ἔρημος), *solitude, loneliness*.

ἔρημος, -ον, *deserted, desert, uninhabited*.

ἔρμηνεύς, -έως, δ (Ἐρμῆς, *Mercury*, the god of speech, and messenger of the gods), *interpreter*.

ἔρρωμένως (ἔρρωμένος, *strong, resolute*), *strongly, resolutely*.

ἔρχομαι, f. ἐλεύσομαι, pf. ἐλήλυθα, 2 a. ἥλθον, *to come, go*. See § 301. 3.

ἔρῶ, see *φῆμι*.

ἔρωτάω, f. ἔρωτήσαζεν ἔρήσομαι, pf. ἥρώτηκα, 2 a. m. ἥρόμην (§ 298), *to ask for information, question*.

ἔσθιω, f. ἔδομαι, pf. ἔδήδοκα, 2 a. *ἔφαγον* (§ 298), *to eat*.

ἔσχατος, -η, -ον (ἔξ, § 161. 2), *uttermost, extreme, last*.

Ἐτεόνικος, -ον, *Eleonicus*, a Spartan officer at Byzantium.

ἔτερος, -α, -ον (§ 316. 2), *other of two; one of two*, § 542. γ.

ἔτι, *still, yet, more, longer*.

ἔτοιμος, -η, -ον, *ready*.

ἔτος, -εος, τό, *year*.

εὖ, *well*.

εὐδαιμονίω (εὐδαιμων), f. -ίσω, *to think or deem happy, congratulate*.

εὐδαιμων, -ον, g. -ονος (εὖ, δαιμων, *fortune*), *happy, prosperous*.

εὐθύς, *straightway, immediately*.

Εὐκλείδης, -ον, *Euclides*, a soothsayer from Phlius, and a friend of Xenophon.

εὖνοια, -ας (εὖνος), *good-will, affection*.

εὖνος, -ον, *contr. εὖνος, -ονυ* (εὖ, νός), *well-disposed, kind*.

εύρισκω, f. εύρήσω, pf. εύρηκα, 2 a. *εὗρον οτηνόν* (§ 298), *to find*.

εύρος, -εος, τό (εὐρύς), *width, breadth*.

εὐρύς, -εῖα, -ύ, *wide, broad*.

εὐταξία, -ας (εὖ, τάττω), *good order or discipline*.

εὐτυχέω (εὐτυχής, *fortunate*), f. -ήσω, pf. εὐτύχηκα (§ 193. III.) *to succeed, be successful*.

εὐτύχημα, -ατος, τό (εὐτυχέω), *success*.

Ἐνφράτης, -ον, *the Euphrates*, a celebrated river of western Asia.

εὐώνυμος, -ον (εὖ, ὄνομα), *left* (opposed to *right*); τὸ εὐώνυμον [sc. κέρας], *the left wing of an army*.

Ἐφεσος, -ον, ἡ, *Ephesus*, an Ionian city upon the western coast of Asia Minor, having a celebrated temple of Diana.

ἔφιστημι (ἐπί, ἵστημι, f. στήσω, pf. ἔστηκα), *to stop, trans.*; in the intrans. forms, *to stand by; to stop, intrans.*

ἔχθρός, -ά, -όν, *hostile, inimical*; δ ἔχθρός, *foe*.

ἔχυρός, -ά, -όν (ἔχω), *strong (easily held or defended), secure*.

ἔχω and ἔσχω, f. ἔξω and σχήσω, pf. ἔσχηκα, 2 a. *ἔσχον, to have, hold, occupy*. See § 300.

ἔως, ἔω, ἡ ( §§ 97. 3, 98), *dawn, morning*.

ἔως, *while, whilst; until*.

ζάω, f. ζήσω, *to live*. See §§ 33. a, 280. γ.

ζενγηλάτεω (ζενγηλάτης), f. -ήσω, *to drive a team*.

ζενγηλάτης, -ον (ζεῦγος, έλαύνω), *teamster*.

ζενγρῦμ, f. ζένξω (§ 294), *to yoke, join, connect*.

ζενγός, -εος, τό (ζενγρῦμ), *a yoke of oxen or other animals*.

Ζεύς, Διός (¶ 16), *Jupiter, king of the gods*.

ζητέω, f. -ήσω, *to seek*.

ζυμέτης, -ον, δ (ζύμη, *leaven*), adj. *leavened*.

ζώη, -ης (ζώντυμ, *to gird*), *girdle, zone*.

ἢ, *or; than; ἢ . . . ἢ, either . . or*.

ἢ (dat. fem. of ὅς, § 421. β), *where*.

ἡγεμών, -όνος, δ (ἡγέομαι), *guide, leader*.

ἡγέομαι (ἄγω), f. -ήσομαι, pf. ἡγη-

μαι, to lead, take the lead, lead the way; to guide, conduct; to think.

ἡδειν, see οἶδα.

ἡδέως (ἡδύς), with pleasure, cheerfully, gladly.

ἡδη, already, now.

ἡδομαι, f. ησθήσομαι, a. ησθην, to be pleased.

ἡδύς, -εῖα, -ύ (ἡδομαι), sweet, pleasant, agreeable. Comp. ηδίων, sup. ηδιότος.

ἡκω, f. ηξω, to come, have come.

See δ 579. ζ.

ἡλίθιος, -α, -ον, foolish, silly, senseless.

ἡλικία, -ας (ἡλίκος, how old), time of life, age.

ἡλικιώτης, -ον (ἡλικία), an equal in age.

ἡλιος, -ον, δ, the sun.

ἡμεῖς, we, plur. of ἐγώ.

ἡμελημένως (ἡμελημένος, pf. part. of ἀμελέω), carelessly, negligently.

ἡμέρα, -ας, day.

ἡμέτερος, -α, -ον (ἡμεῖς), our.

ἡμιβρωτος, -ον (ἡμστος, βιβρώσκω, to eat), half-eaten.

ἡμιδεής, -ές (ἡμστος, δέω), wanting half, half full.

ἡμστος, -εια, -ν, Lat. semis, half.

ἥν, contr. from εἴαν, if.

ἥνικα (¶ 63), when; more specific than ὅτε.

Ἡρακλέης, -έος, contr. Ἡρακλῆς, -έονς (§ 115. β), Hercules, son of Jupiter and Alcmēne, the most famous of the Greek heroes.

Ἡρακλεία, -ας (Ἡρακλῆς), Heraclea, a city of Bithynia on the Pontus Euxinus.

Ἡρακλείδης, -ον, Heracleides, a Greek from Maronēa in Thrace, an unprincipled agent of Seuthes.

ἥσυχία, -ας (ἥσυχος, still, quiet), stillness, quiet.

ἥττάομαι (ἥττων, inferior), f. -ηθήσομαι and -ησομαι, pf. ηττημαι, to be inferior, to be vanquished.

θαλαττα, -ης, the sea.

θαμνά (neut. pl. of θαμνός, frequent), frequently.

θάνατος, ον, ὁ (θνήσκω, f. θανοῦμαι), death.

θάπτω, f. θάψω (§ 272), to bury.

θαρράλεως (θαρράλεος, confident, from θαρρός), confidently, with confidence, with good courage.

θάρρεω (θάρρος, courage), f. -ησω, pf. τεθάρρηκα, to be of good courage, have no fear.

θάττων, comp. of ταχύς.

θαυμάζω (θαῦμα, wonder), f. -άσω, oftener -άσομαι, pf. τεθαύμακα, to wonder, wonder at, admire.

θαυμάσιος, -α, -ον (θαῦμα), wonderful.

θέλω (a shorter form for the more common ἐθέλω), f. -ησω, to wish, will, be willing.

θεός, -οῦ, δ, ή, Lat. deus, god, deity.

Θετταλός, -οῦ, a Thessalian, an inhabitant of the fertile but rude province in the northeast of Greece.

θέω, f. θεύσομαι (§ 220), to run.

θεωρέω, f. -ησω (θεωρός, spectator), to behold, view, gaze upon.

Θηβαῖος, -ον, δ (Θῆβαι, Thebes, chief city of Boeotia), a Theban. [θήρ, -ρός, δ, wild beast.]

θηράω (θήρ), f. -άσω and -άσομαι, pf. τεθηράκα, to hunt wild beasts.

θηρέων (θήρ), f. -εύσω, to hunt, catch.

θηρίον, -ον (θήρ, § 312. N.), wild beast or animal.

θνήσκω, f. θανοῦμαι, pf. τέθνηκα, 2 a. ξθανον (§§ 281, 237), to die; pf., to be dead.

θόρυβος, -ον, δ, tumult, noise.

Θράκη, -ης (Θρᾶξ), Thrace, a country in Europe, lying north and northeast of the Aegean. The name was also given to a country upon the northwestern coast of Asia Minor colonized by Thracians.

Θρᾶξ, -ακός, δ, a Thracian.

θρασύς, -εῖα, -ύ, bold, courageous.

θύλακος, -ου, ὁ, *sack*.  
 Θύμβριον, -ου, *Thymbrium*, a city of Phrygia.

θύρα, -ας, *door*; often in the plur., even when a single entrance is spoken of.

θυσία, -ας (θύω), *sacrifice*.  
 θύω, f. θύσω, pf. τέθυκα (§ 219), *to sacrifice*; Mid., *to sacrifice for purposes of divination, to consult the gods by sacrifice*.

θώραξ, -ακος, ὁ, *breastplate, corslet, coat of mail*.

ἰάομαι, f. ίάσομαι, *to heal, cure*.

Ιασόνιος, -α, -ον (Ιάσων, *Jason*, the famous leader of the Argonauts), *Jasonian*.

ἰατρός, -οῦ, ὁ (ἰάομαι), *physician, surgeon*.

ἰδεῖν, 2 a. inf. of ὁράω.

ἱερός, -ά, -όν, *sacred*.

ἴημι, f. ίστω, pf. είκα, a. ἡκα (¶ 54, § 229), *to send, let go or fly*; Mid., *to [send one's self] rush*.

ἰκανός, -ή, -όν, *sufficient, enough, competent, suitable*.

ἱλεως, -ων (contr. from ίλαος, -ου, § § 98. β, 726, β), *propitious*.

ἱμάς, -άρνος, ὁ, *thong*.

ινα, *in order that*.

ἱππεύς, -έως, ὁ (ἱππος), *horseman, knight*.

ἱππικός, -ή, -όν (ἱππος), *relating to a horse; τὸ ιππικόν [sc. πλήθος or στράτευμα], the cavalry*.

ἱππος, -ου, ὁ, ἡ, *horse, mare*.

ἴσθι, imp. of εἰμί and of οἴδα.

ἴσος, -η, -ον, *equal*; ίσον, as adv., *equally, alike*.

Ισσοί, -ῶν, οἱ, also Ισσός, -οῦ, ἡ, *Issus, the most eastern city upon the coast of Cilicia*.

ἴστημι, f. στήσω, 1 a. ἔστησα, *to place, station*; 1 a. m. ἔστησάμην, *to have set up or erected for one's self: intrans. forms, pf. ἔστηκα as pres., 2 a. ἔστην, and Mid. except 1 a., to stand, stand one's ground*. See ¶ 48, § § 233, 237, 257. β.

ἰσχυρός, -ά, -όν (ἰσχυς, *strength*), *strong, severe*.

ἰσχυρώς (ἰσχυρός), *strongly, exceedingly, very, vehemently, severely*

ἴσχω, see ίχω.

ἴσως (ἴσος), *equally, probably, perhaps*.

ἰχθύς, -ός, ὁ, *fish*.

ἰχνιον, -ου (ἰχνος, *track, δ 312. n.*), *track, footstep*.

καθά (κατὰ ἄ), *according as*.

καθεύδω (κατά, εύδω, *to sleep*, f. εύδησω, δ 222. 3), *to sleep*. For augment, see δ 192. 3.

κάθημαι (κατά, ἡμαι, *to sit*, ¶ 59, δ 275. ζ), *to sit down*.

καθίστημι (κατά, ίστημι, f. στήσω, pf. ἔστηκα), *to station, appoint; in the intrans. forms, to station*. *one's self, settle down*.

καί, *and; also, even* (§ 657. γ); *καὶ . . . καὶ, both . . . and*. See δέ.

Κάκος, -ου, ὁ, *Caicus, a river of Mysia*.

καίω, f. καίσω, pf. κέκαυκα (§ 267. 3), *to burn, kindle, set on fire*.

κακός, -ή, -όν, *bad, evil, vile; bad in war, cowardly; τὸ κακόν, subst., evil, harm*. For comparison, see δ 160.

καλέω, f. καλέσω, pf. κέκληκα (§ 261), *to CALL*.

Καλλίμαχος, -ου, *Callimachus*, a lochagus from Parrhasia in Arcadia, distinguished for bravery.

καλός, -ή, -όν, *beautiful, fine, fair, favorable, honorable, noble, good*. Comp. καλλίων, sup. κάλλιστος. 'Αγαθός refers more to the *essential quality* of an object, and καλός more to the *impression* which it produces upon the eye or mind.

Κάλπη, -ης, *Calpe, a harbour upon the coast of Bithynia*.

καλώς (καλός), *beautifully, honorably, well*.

κάνδυς, -νος, ὁ, *a robe with sleeves, worn by Persians of rank*.

Καππαδοκία, -ας, *Cappadocia, a large province in the eastern part of Asia Minor*.

Καρδοῦχος, -ου, ὁ, *a Carduchian, or one of the Carduchi, a race*

of fierce and independent mountaineers upon the east of the Tigris, from whom the modern *Kurds* have derived their lineage and name.

καρπαῖα, -ας, *carpaea*, a kind of dance.

κατά, prep., *down*: w. gen., *down from*, *down*: w. acc., *down along* or *down to*; *beside*, *by*, *at*, *over against*; *according to*. In composition, it usually signifies *down* or *against*, or implies *completion*.

καταβαίνω (κατά, βαίνω, f. βήσσομαι, pf. βέβηκα, 2 a. ἔβην), *to go down*, *descend*.

κατάβασις, -εως, ἡ (καταβαίνω), *descent*, *return* from Central Asia to the sea-coast.

κατάγειος, -ον (κατά, γῆ), *underground*, *subterranean*.

καταγέλαω (κατά, γελάω, f. -άσσομαι), *to laugh at*, *deride*, *sneer at*.

κατασχῆνω (κατά, αἰσχύνω, f. -ῦνω), *to disgrace*.

κατακαίνω (κατά, καίνω, *to kill*, f. κανῶ, 2 a. ἔκανον, § 267), *to kill*.

κατακαίω (κατά, καίω, f. καύσω, pf. κέκαυκα), *to burn down*, *consume*.

κατάκειμαι (κατά, κείμαι, f. κείσομαι), *to lie down*, *recline*.

κατακόπτω (κατά, κόπτω, f. κόψω, pf. κέκοφα), *to cut down*, *cut in pieces*.

καταλαμβάνω (κατά, λαμβάνω, f. λήψομαι, pf. εἴληφα, 2 a. ἔλαβον), *to seize*, *take possession of*.

καταλείπω (κατά, λείπω, f. -ψω, pf. λέλοιτα, 2 a. ἔλεπον), *to leave behind* or *alive*.

καταμένω (κατά, μένω, f. μενῶ, pf. μεμένηκα), *to stay behind*, *continue*.

καταπέμπω (κατά, πέμπω, f. -ψω, pf. πέπομφα), *to send down*, as from Central Asia to the sea-coast.

καταπηδάω (κατά, πηδάω, f. -ῆσω, pf. πεπηδόμην), *to leap down*.

καταπράττω (κατά, πράττω, f. -ξει, pf. πέπράχα), *to accomplish*; Mid., *to accomplish for one's self, obtain*.

καταστρέφω (κατά, στρέφω, *to twist*, *turn*, f. -ψω, § 259. a), *to overturn*; Mid., *to subject to one's self, subdue, conquer*.

κατεργάζομαι (κατά, ἐργάζομαι, f. -άσσομαι, pf. ἐργασματεί), *to accomplish*.

κάτω (κατά), adv., *down*.

κέγχρος, -ον, δ, ἡ, *millet*, a small grain.

κείμαι, f. κείσομαι (¶ 60, § 232), *to lie*; *lie dead*.

κελεύω, f. -εύσω, pf. κεκέλευκα, *to command*, *bid*.

κενός, -ή, -όν, *empty*, *vain*, *groundless*.

Κεντρίτης, -ον, *Centrites*, a river flowing between Armenia and the land of the Carduchi.

κεράννυμι, f. κεράσω (§ 293), *to mingle*, *mix*.

κέρας, κέρατος, *contr. κέρως* (§ 104), *tō*, *horn*, *wing of an army*.

Κερασούντιος, -ον, δ (Κερασοῦς, *Cerasus*, a Sinopian colony in Pontus), a *Cerasuntian*.

κεφαλή, -ῆς, *head*.

κήρυξ, -οκος, δ (κηρύττω), *herald*. κηρύττω, f. -ύξω, pf. κεκήρυχα, *to proclaim*.

Κιλικία, -ας (Κιλιξ), *Cilicia*, the southeastern province of Asia Minor.

Κιλιξ, -ικος, δ, a *Cilician*.

Κιλισσα, -ης (Κιλιξ, §§ 311. d, 313. R.), a *Cilician woman* (used in speaking of the queen of Cilicia).

Κλεαγόρας, -ον, *Cleagoras*, a painter of Phlius.

Κλέανδρος, -ον, *Cleander*, Lacedaemonian prefect of Byzantium.

Κλέανωρ, -ορος, *Cleinor*, an Arcadian, chosen general in the place of Agias.

Κλεάρετος, -ον, *Clearetus*, one of the lochāgi, who lost his life in a wicked enterprise.

Κλέαρχος, -ου, *Clearchus*, a Lacedæmonian exile, a lover of war for its own sake, and the general most honored and trusted by Cyrus.

κλείω, f. -σω (§ 270. 10), *to shut, close.*

κνημίς, -ιδος, ἡ (κνήμη, the leg from the knee to the ankle), *greave, a piece of armour for the leg.* κόγχη, -ης, Lat. *concha, cockle or muscle*, a kind of shell-fish.

Der. CONCH.

κοινός, -ή, -όν, *common, joint;* κοινή [sc. ὁδός, § 320. 2. b], *in common, jointly, together.*

κολωνός, -οῦ, δ, *hill, mound.*

κόπτω, f. κόψω, pf. κέκοφα (§ 272. a), *to cut; to strike or beat upon, knock at a door or gate.*

Κορσωτή, -ῆς, *Corsôte*, a large but desert city of Mesopotamia.

κούφως (κούφος, *light*), *lightly, nimbly.*

κράνος, -εος, τό, *helmet.*

κρατέω (κράτος), f. -ήσω, pf. κεκράτηκα, *to control, govern, command.*

κράτιστος, *best, noblest, sup. of ἀγαθός.*

κράτος, -εος, τό, *strength, might.*

κραυγή, -ῆς (κράχω, *to cry out*), *outcry, clamor.*

κρέας, g. κρέασ, contr. κρέως, pl. κρέας, *contr. κρέα, flesh, meat; chiefly used in the plur.*

κρείττων, *better, superior, comp. of ἀγαθός.*

κρήνη, -ῆς, *fountain.*

Κρήτη, -ητός, δ, a *Cretan*, an inhabitant of the large island south of the Aegean, now *Candia.*

κριθή, -ῆς, *barley; usually in the plur.*

κρίνω, f. κρῖνω, pf. κέκρικα (§ 217. a), *to judge.*

κρίσις, -εως, ἡ (κρίνω), *trial by a judge.*

κτάομαι, f. κτήσομαι, *to acquire;* pf. κέκτημαι, 3 f. κεκτήσομαι, *to possess* (§§ 233, 234).

Κτησίας, -ου, *Ctesias*, a physician from Cnidus, who was in the service of Artaxerxes, and wrote a history of Persia.

Κύδνος, -ου, δ, *Cydnus*, a river of Cilicia, flowing through the city of Tarsus.

κύκλος, -ου, δ, Lat. *circulus, circle, ring, inclosure.*

κυκλόβ (κύκλος), f. -ώσω, *to encircle, surround.*

Κύρος, -ου, *Cyrus* (surnamed *the Younger* in distinction from Cyrus the Great, the founder of the Persian monarchy), younger brother of Artaxerxes Mnemon, against whom he made a disastrous expedition, B. C. 401.

κύων, κυνός, δ, ἡ (§ 106), *dog.*

κωλύω, f. -νσω, pf. κεκώλυκα, *to hinder, forbid, prevent.*

κωμάρχης, -ου (κώμη, *district*), *the head man of a village.*

κώμη, -ης, *village.*

κάγως, -ώ, δ (§§ 98, 123. γ), *hare.*

Λακεδαιμόνιος, -ου, δ (Λακεδαιμων, *Lacedæmon*, also called *Sparta*, chief city of Laconia), a Lacedæmonian.

Λάκων, -ωνος, δ, a *Laconian.*

λαμβάνω, f. λήψομαι, pf. εἴληφα, 2 a. εἴλαθο (§ 290), *to take, receive, obtain.*

Λάμψακος, -ου, ἡ, *Lampsacus*, a city of Mysia on the Hellespont.

λέγω, f. λέξω, [pf. p. λέλεγμαι,] *to say, speak, mention, relate, propose.*

λειμών, -ώνος, δ, *meadow.*

λείπων, f. -ψω, pf. λελοιπα, 2 a. εἴλιπον (¶ 37), *to leave, quit;* pf. p. λελειψμαι, *to have been left, to remain.*

λεκτέος, -α, -ον (λέγω), *to be said.*

λευκός, -ή, -όν, *white.*

ληίζομαι, f. -τομαι (λεία, *booty*), *to plunder, ravage, rob.*

ληστής, -οῦ (ληίζομαι), *plunderer, robber.*

λίθος, -ου, δ, a *stone.*

λιμήν, -ένος, δ, *harbour, haven.*

λίνεος, -α, -ον, contr. λινοῦς, -ῆ, -οῦν (λίνον, *flax*), *flaxen*, LINEN.

λογίζομαι (λόγος), f. -ίσομαι, *to reckon, calculate, suppose.*

λόγος, -ον, δ (λέγω), *word, discourse, narrative, report.*

λόγχη, -ης, *spear-head*, LANCE.

λοιπός, -ή, -όν (λείπω), *remaining, rest.*

λόφος, -ον, δ, *ridge, hill.*

λοχāγός, -οῦ, δ (λόχος, ἄγω), *the commander of a λόχος, captain, centurion.*

λόχος, -ον, δ, *a company of soldiers, usually containing about 100 men.*

Λυδία, -ας (Λυδός), *Lydia*, a rich province in the western part of Asia Minor, once a powerful kingdom.

Λυδός, -α, -ον (Λυδός), *Lydian.*

Λυδός, -οῦ, δ, *a Lydian.*

Λυκεῖον, -οῦ, *the Lyceum*, a public gymnasium with covered walks, in the eastern suburb of Athens.

Αύκιος, -ον, *Lycius*, — 1. son of Polystratus, an Athenian, appointed commander of horse among the Greeks; — 2. a Syracusan, under the command of Clearchus.

λύω, f. λύσω, pf. λέλυκα (§ 219), *to loose, undo, break or violate a treaty or oath.*

μά, adv. of swearing, *by.* See § 426. δ.

Μάγνης, -ητος, δ, *a Magnesian*, an inhabitant of Magnesia, a part of Thessaly upon the eastern coast.

Μαιάνδρος, -ον, δ, *the Maeander*, a river separating Lydia from Caria and from a part of Phrygia, so remarkable for its winding course through its rich alluvial plain, that it has given a name to the winding of rivers.

μαίνομαι, f. μανοῦμαι, pf. μέμηνα, *to be mad, frenzied, or insane.*

μακρός, -ά, -όν, *long; μακράν* [sc. ὅδόν, § 439. β], as adv., *a long way, far.*

Μάκρων, -ωνος, δ, *a Macronian*, or one of the Macrones, a tribe living near Trebizond.

μάλα, adv., *very, very much; comp. μᾶλλον, more, rather; sup. μάλιστα, most, especially.*

μανθάνω, f. μαθήσομαι, pf. μεμάθηκα, 2 a. ἐμαθον (§ 290), *to learn.*

μαντεία, -ας (μάντις), *divination, oracle.*

μάντις, -εως, δ, ἡ (μαίνομαι, *to be frenzied*), *diviner, soothsayer, prophet.*

Μαρσύας, -ον, *Marsyas*, a Phrygian, the reputed inventor of the flute. From the tears shed by the shepherds and rural divinities of Phrygia for his cruel fate, is fabled to have arisen the river bearing the same name.

Μάσκας, -α, or Μασκᾶς, -ᾶ (§ 126. 2), *the Mascaras*, a river of Mesopotamia.

μαστός, -οῦ, δ, *breast (one of the breasts), pap.*

μάχαιρα, -ας, *sword.*

μάχη, -ης (μάχομαι), *battle.*

μάχομαι, f. μαχέσομαι, in Attic always μαχοῦμαι, pf. μεμάχημαι (§ 222. a), *to fight.*

Μεγαρεύς, -έως, δ (Μέγαρα, *Megara*, chief city of Megaris), *a Megarian.*

μέγας, μεγάλη, μέγα (§ 135), *great, large.* Comp. μείζων, sup. μέγιστος.

μείων, *less*, comp. of μικρός.

μέλας, μέλαινα, μέλαν (¶ 19), *black.*

μελετάω (μέλω), f. -ήσω, *to practise.*

μελίνη, -ης, *panic, a grain resembling millet.*

μέλλω, f. μελλήσω, a. ἐμέλλησα and ἡμέλλησα (§§ 189. 1, 222. 1), *to be about to; to delay.*

μέλω, f. μελήσω, pf. μεμεληκα (§ 222. 2), *to concern, be a care to; commonly impers., μελει, it concerns or is a care to, f. μελήσει, &c.*

μέμυημαι, *see μυμήσκω.*

μεμφομαι, *f. -ψομαι, to blame.*

μέν, a prospective particle, marking the words with which it is connected as distinguished from others which follow and with which the retrospective particle δέ is commonly joined. Μὲν . . δέ may be translated *on the one hand . . on the other hand, or indeed . . but.* Often, however, μέν is better omitted in translation. It is usually the second word in its clause, never the first (§ 673. a).

μέντοι (μέν, τοι), *however, yet, certainly.*

μένω, *f. μενώ, pf. μεμένηκα (§ 222. 2), Lat. maneo, to REMAIN, wait, wait for.*

Μένων, -ων, *Meno*, from Pharsalus in Thessaly, a general of the Greeks, whose character is drawn by Xenophon in dark colors.

μέσος, -η, -ον, *Lat. medius, middle; τὸ μέσον, the middle or centre.*

μεστός, -ή, -όν, *full.*

μετά, *among: w. gen., among (being among), with: w. acc., among (going among), after.*

μεταξύ (μετά), *between.*

μεταπέμπτος, -ον (μεταπέμπω), *sent for.*

μεταπέμπω (μετά, πέμπω, *f. -ψω, pf. πέπομφα*), *to send one after another; Mid., to send for to come to one's self, to summon.*

μεταστρέφω (μετά, στρέφω, *to twist, turn, f. στρέψω, § 259. a*), *to turn about, trans.; Mid., to turn one's self about, turn about, intrans.*

μετέχω (μετά, ξχω, *f. ἔξω, pf. ἔσχηκα 2 a. ἔσχον*), *to partake of, take part in.*

μέχρις, 67. 2, *as far as, until.*

μή, *adv., not; conj., lest (§ 601).*

For the distinction between μή

and οὐ, as negative adverbs, see

§ 647. 2, Notes on Less. I. 2,

and page 68. h. In a conditional sentence, μή is commonly used in the *condition*, and οὐ in the *conclusion*.

μηδείς, μηδεμία, μηδέν (*μηδέ, not even, εἰς*), *no one, no.*

Μηδοσάδης, -ον, *Medosades, ambassador of Seuthes.*

μηκέτι (μή, ξτι, § 68. a), *no longer.*

μήν, μηνός, ὁ, *Lat. mensis, month.*

μήν, *indeed, surely, certainly.*

μηποτε (μή, ποτέ), *never.*

μητηρ, μητρός (§ 106. 2), *Lat. mother, MOTHER.*

μία, *fem. of εἷς, one.*

Μίδας, -ον, *Midas, king of Phrygia, famed for his power of changing all he touched to gold, and for having the ears of an ass.*

Μιθριδάτης, -ον, *Mithridates, satrap of Lycaonia and Cappadocia, and friend of Cyrus.*

μικρός, -ά, -όν, *small, little.* For comparison, see § 160.

Μίλητος, -ον, ἡ, *Miletus, an Ionian city upon the coast of Caria, famed for its early commerce, arts, wealth, and refinement.*

μιμέομαι, *f. -ήσομαι, pf. μεμίημαι, Lat. imitor, to IMITATE.*

μνημήσκω, *f. μνήσω (§ 285), to remind; pf. p. μέμυημαι as pres. (§§ 233, 234. β), 3 f. μεμήσκομαι, 1 f. μνησθήσομαι, a. ἐμήσθην, Lat. memini, to REMEMBER, make mention of.*

μισθός, -οῦ, ὁ, *hire, pay, wages.*

μνᾶ, -άας, *contr. μνᾶ, -άς, a mina, = about \$ 17.60.*

μολις, *with difficulty, hardly, scarcely.*

μολυβδος, -ον, ὁ, *lead.*

μόνος, -η, -ον, *alone, only.*

μοῦ, μοί, μέ, *oblique cases of ἐγώ.*

μοχλός, -οῦ, ὁ, *bar.*

μυριοι, -αι, -α, *ten thousand.* Der.

MYRIAD.

Μυσός, -οῦ, *Mysus, a Mysian in the army of the Greeks.*

ναός, -οῦ, *contr. νεώς, -ώ (§ 98. β), δ, temple.*

μαύρχος, -ου, δ (μαύς, ἄρχω), *admiral.*

μαύς, νεώς, ἡ (§ 121. 6), Lat. *navis, ship.* *Naüs* was commonly applied to ships of war, and *πλοῖον* to other vessels.

νεανίσκος, -ου, δ (νέος), *young man.*

νεκρός, -οῦ, δ, *dead body, corpse.*

νέμω, f. νεμᾶ, pf. νενέμηκα (§ 222. 2), *to distribute, portion out.*

νέος, -α, -ου, **NEW, young.**

νεῦρον, -ου, *cord.* Der. **NERVE.**

νεφέλη, -ης (νέφος, *cloud*), *cloud.*

Νέων, -ωνος, *Neon*, an Asinean, lieutenant and successor to Chirisophus.

νέως, -ώ, see *ναές.*

Νίκανδρος, -ου, *Nicander*, a Lacedæmonian who slew Dexippus in Thrace.

νικάω (νίκη), f. -ήσω, pf. νενίκηκα, *to conquer, win.*

νίκη, -ης, *victory.*

νομίζω (νόμος), f. -ίσω, pf. νενόμικα, *to think, consider, regard.*

νόμος, -ου, δ (νέμω), *law, custom; tune.*

νόσος, νόσου, contr. νοῦς, νοῦ, δ, *mind, intellect.*

νότος, -ου, δ, *south wind.*

νυκτερεύω (νύξ), f. -ένσω, *to pass the night.*

νυκτοφύλαξ, -ακος, δ (νύξ, φύλαξ, *guard*), *a night-sentinel.*

νῦν, Lat. *nunc, now, at the present time.*

νύξ, νυκτός, ἡ, Lat. *nox, NIGHT.*

Ξενίας, -ου, *Xenias*, from Parrhasia in Arcadia, a general in the service of Cyrus, who took offence and deserted.

ξενίζω (ξένος), f. -ίσω, *to entertain as a guest.*

ξένος, -ου, δ, *stranger, guest, host.*

Ξενοφῶν, -ῶντος, *Xenophon*, an Athenian, distinguished as a general, historian, and philosopher, the principal leader of the Greeks in their retreat, and the author of the *Anabasis.*

ξυλίζομαι (ξύλον), f. -ίσομαι, *to gather wood.*

ξύλον, -ου, stick of wood, beam; pl. wood, timber.

ξύν. For ξύν and its compounds, see σύν, &c.

ό, ἡ, τό, *the.* See §§ 147 f., 467 f.

οὔδοος, -η, -ον (όκτώ), *eighth.*

οδε, ἡδε, τόδε (ό, -δε, § 150), *this, the following.* See § 512 f.

οδός, -οῦ, ἡ, *way, road.*

οδεν (ὅς), *whence, from what source, from whom or which.*

οἶδα, f. εἰσομαι, plur. οἶδειν (¶ 58, §§ 237, 301. 4), *to know.*

οἴκαδε (οἶκος, -δε, to, §§ 124. β. N., 322), *homeward, home.*

οἰκεῖος, -α, -ον (οἶκος), *belonging to a house or family; οἱ οἰκεῖοι, relatives, friends.*

οἰκέω (οἶκος), f. -ήσω, pf. φίκηκα, *to inhabit, dwell.*

οἰκία, -ας (οἶκος), *house.* [οἶκος, -ου, δ, *house.*]

οἶνος, -ου, δ, Lat. *vinum, WINE.*

οἶνοχόδος, -ου, δ (οἶνος, χέω, *to pour*), *cupbearer.*

οἴμαι, f. οἴήσομαι, a. φίθην, *to think, suppose.* For the nude forms οἴμαι, φίην, see § 222. 3.

οἶος, -α, -ον, *of what nature, what kind of.*

οἶς, οἶος, δ, ἡ (¶ 14), *sheep.*

οἶσω, fut. of φέρω.

οἴχομαι, f. οἴχησομαι, pf. φίχημαι (§ 222. 3), *to depart, be gone.* See § 579. *ζ.*

όκτω, indecl., *eight.*

όλιγος, -η, -ον, *little;* pl. *few.* For comparison, see § 160.

όλος, -η, -ον, *WHOLE.*

όμολογέω (όμος, *same*, λόγος), f. -ήσω, *to agree, confess, acknowledge.*

όμως (όμός), [just the same] *nevertheless, notwithstanding.*

όνινημι, f. ονήσω (§ 284), *to benefit, profit.*

όνομα, -ατος, τό, Lat. *nomen, name.*

όνομαστι (όνομα), *by name.*

όνος, -ου, δ, ἡ, *ass.*

όπη or οπη (¶ 63, § 25. β),

*which way; where, whither; in what way.*

ὅπισθεν, *from behind, behind.*

ὅπίσω, *behind.*

ὅπλιτεύω (ὅπλίτης), f. -ένω, *to serve as a heavy-armed soldier.*

ὅπλίτης, -ου (ὅπλουν), *a heavy-armed foot-soldier, heavy-armed man, hoplite.*

ὅπλιτικός, -ή, -όν (ὅπλίτης), *relating to a hoplite; τὸ ὅπλιτικόν [sc. πλῆθος or στράτευμα], the infantry.*

ὅπλον, -ου, *tool, implement; pl. ὅπλα, implements of war, arms.*

ὅπόταν (ὅπτε, ἀν), *whenever.*

ὅπότε (¶ 63), *whenever.*

ὅπου (¶ 63), *wherever, where.*

ὅπως (¶ 63), *how; in order that, that.*

ὅράω, f. δύομαι, pf. ἐώρακα, 2 a. εἶδον (§ 301. 4), *to see.*

ὅργιζω (ὅργη, *anger*), f. -ίσω, *to make angry.* Mid., *to be angry.*

ὅργινά, -ᾶς, *fathom.*

ὅρθιος, -α, -ον (ὅρθός, *straight*), *[straight up] steep.*

ὅρθρος, -ου, δ, *early dawn, day-break.*

ὅρθως (ὅρθός, *straight, right*), *rightly.*

ὅρίζω (ὅρος, *boundary*), f. -ίσω, *to bound, separate as a boundary.*

ὅρκος, -ου, δ, *oath.*

ὅρμάω (ὅρμη), f. -ήσω, pf. δρμηκα, *to put in motion, urge on; Mid., to set forth.*

ὅρμέω (ὅρμος, *anchorage*), f. -ήσω, *to lie at anchor.*

ὅρμή, -ῆς, *impulse.*

ὅρμίζω (ὅρμος, *anchorage*), f. -ίσω, *to bring to anchor, anchor, trans.; Mid., to come to anchor, anchor, intrans.*

ὅρνις, -θος, δ, ἡ (§ 123. γ), *bird, fowl, esp. cock or hen.*

Ὀρόντης, -ου, *Orontes, a Persian nobleman, put to death by Cyrus for treason.*

ὅρος, -εος, τό, *mountain.*

ὅρχέομαι, f. -ήσομαι, a. ὠρχησάμην, *to dance.*

ὅρχησις, -εως, ἡ (ὅρχέομαι), *dancing, dance.*

ὅς, ἡ, δ, *who, which, what, that; καὶ ὅς, and he (§ 491. n). See §§ 147 f, 519 f.*

ὅσος, -η, -ον, *as much; pl. as many; τοσοῦτοι ὅσοι, as many as.*

ὅστις, ἥτις, δ τι (ὅς, τις), *whoever, whosoever, who, whatever, what. See §§ 153, 519 f, 535 f.*

ὅταν (ὅτε, ἀν), *whenever.*

ὅτε (¶ 63), *when.*

ὅτι (originally neut. of ὅστις; compare Lat. *quod* and our *that*), *that, because.*

οὐ (before a vowel οὐκ or οὐχ, § 68. 2), *not.* See μή.

οὐ (¶ 23, §§ 142. 2, 507. 6), *his, her.*

οὐδαμῆ (οὐδαμός, *no one*), *in no wise, by no means.*

οὐδαμοῦ (οὐδαμός), *nowhere.*

οὐδέ (οὐ, δέ), *nor, not even.*

οὐδέτις (οὐδέ, εἰς), οὐδεμία, οὐδέν (¶ 21), *no one, no; οὐδέν, subst., nothing.*

οὐδέποτα (οὐδέ, πώ), *not yet.*

οὐκ, *not; see οὐ.*

οὐκέτι (οὐκ, ἔτι), *no longer.*

οὖν (contr. from the impers. pari εἶν, *it being so, from εἰμι*) shows that the sentence which it introduces follows from, or is connected with, something preceding, either expressed or understood. It is commonly translated *therefore* or *then*, sometimes *yet*. After the first place (§ 673. a), it comes as early in the sentence as other words will allow.

οὖποτε (οὖ, ποτέ), *never.*

οὖπω (οὖ, πώ), *not yet; by no means.*

οὐρανός, -οῦ, δ, *heaven, the heavens, sky.*

οὖς, ὠτός, τό (§ 104. n.), *ear.*

οὐτε (οὖ, τέ), *and not; οὐτε . . . οὐτε, neither . . . nor.*

οὗτος, αὕτη, τοῦτο (δ, αὐτός), *this, pl. these; as pers. pron., he, she,*

it. See ¶ 24, §§ 150, 502, 512 f.  
 οὐτοσί, strengthened form of οὗτος, § 150. γ.  
 οὗτως (οὗτος), commonly οὗτω before a cons. (§ 67. 2), *thus, so, ouχ, not; see ou.*  
 ὀφείλω, f. -ήσω, pf. ὀφείληκα, *to owe, ought.* The 2 a. ὀφελον is used to express wish (§§ 599. n., 567. γ.).  
 ὀφθαλμός, -οῦ, δ (όπ-, § 301. 4), *eye.*  
 δχυρός, -ά, -όν (ἔχω), *strong (easily held or defended).*  
 ὀψέ, adv., *late.*  
 ὅψομαι, fut. of ὄράω.  
 παιδεία, -ας (παιδεύω), *education, discipline, training.*  
 [παιδεύω (παῖς), f. -εύσω, *to educate.*]  
 παῖς, παιδός, δ, ἡ, *child; boy, girl; son, daughter.*  
 παίω, f. παίσω, pf. πέπαικα, *to strike.*  
 παιωνίζω (παιών, pœan), f. -ίσω, *to sing the pœan.*  
 πᾶλιν, *again, back.*  
 παντάπασιν, § 66; πάντα πᾶσι, from πᾶς), *all in all, altogether, entirely.*  
 πανταχῆ (πᾶς), *everywhere, every way.*  
 πάντη (πᾶς), *throughout, everywhere.*  
 παντοδαπός, -ή, -όν (πᾶς), *of every kind, various.*  
 πάνυ (πᾶς), *altogether, at all; very.*  
 παρά, *beside: w. gen., from beside, from: w. dat., at the side of, beside, near, with: w. acc., to the side of, to; along side of, along, beside. See εἰς, ἐξ, πρός, and § 651. γ.*  
 παραγγέλλω (παρά, ἀγγέλλω, f. -ελῶ, pf. ἔγγειλκα), *to pass the word.*  
 παράδεισος, -ου, δ, *park.* Der. PARADISE.  
 παραδίδωμι (παρά, δίδωμι, f. δώσω, pf. δέδωκα, a. ἔδωκα), *to give over, deliver up, give out.*

παρακαλέω (παρά, καλέω, f. -έσω, pf. κέκληκα), *to call to one's self, call in, summon; to call to, exhort, encourage.*  
 παράκειμαι (παρά, κείμαι, f. κείσομαι), *to lie beside or before.*  
 παραλαμβάνω (παρά, λαμβάνω, f. λήψομαι, pf. εἰληφα, 2 a. ἔλαβον), *to take or receive from another, succeed to.*  
 παραμελέω (παρά, ἀμελέω, f. -ήσω), *to disregard, treat with neglect.*  
 παραπλέω (παρά, πλέω, f. πλεύσομαι, pf. πέπλευκα), *to sail by or along side of.*  
 παραρρέω (παρά, ρέω, f. ρυήσομαι, pf. ἔρροντα), *to flow by or beside.*  
 παρασάγγης, -ου, *parasang, a Persian measure of distance, equal to about 3½ miles.*  
 παρατίθημι (παρά, τίθημι, f. θήσω, pf. τέθεικα, a. ἔθηκα), *to place beside; Mid., to place by one's own side.*  
 πάρειμι, (παρά, εἰμι, f. ἔσομαι), *to be by or present; hence to come to the aid of.*  
 παρέρχομαι (παρά, ἔρχομαι, f. ἐλεύσομαι, pf. ἐλήλυθα, 2 a. ἤλθον), *to go by, pass by or through, pass.*  
 παρέχω (παρά, ἔχω, f. ἔξω and σχησω, pf. ἔσχηκα, 2 a. ἔσχον), *to offer to, put in the hands of.*  
 πάροδος, -ου, ἡ (παρά, ὁδός), *a way by, passage, pass.*  
 Παρύσατις, -ιδος, *Parysatis, half-sister and wife of Darius Nothus, and mother of Artaxerxes Mnemon and Cyrus.*  
 πᾶς, πᾶσα, πᾶν (¶ 19), *all, the whole, every.*  
 Πασίων, -ωνος, *Pasion, a Megarian general in the service of Cyrus, who took offence and deserted.*  
 πάσχω, f. πείσομαι, pf. πέπονθα, 2 a. ἔπαθον (§ 281. ε), *to suffer.*  
 πατήρ, πατρός (§ 106. 2), *Lat. pater, FATHER.*  
 πατρίς, -ίδος, ἡ (πατήρ), *father-land, native land or city; one's country.*

παῖς, f. παῖσσω, pf. πέπαυκα, *to make to cease, stop, trans.*; Mid., *to cease, rest from, stop, intrans.*

Παφλαγῶν, -ονος, ὁ, a *Paphlagonian*, one of a tribe dwelling upon the northern coast of Asia Minor.

πεδίον, -ον (πέδον, *ground*), *plain*. πεῖσω, f. πεῖσω, pf. πέπεικα, a. *ἐπειστα, to persuade*; 2 pf. πέποιθα, *to trust*; Pass. and Mid., *to be persuaded, believe, listen to, obey, comply*. See ¶ 39.

πειράω, f. -άσω, *oftener* πειράομαι, f. -άσομαι, *to try, attempt, endeavour, strive*.

Πεισίδης, -ον, or Πισίδης, -ον, a *Pisidian*. The Pisidians were a race of wild, tameless robbers, dwelling upon Mount Taurus.

Πελοπόννησος, -ον, ἡ (*Πελοπος νῆσος, the island of Pelops*), the peninsula forming the southern part of Greece, now the Morea.

πελταστής, -οῦ (πέλτη), *targeteer*. πέλτη, -ης, *target*.

πέμπτος, -η, -ον (πέντε), *fifth*.

πέμπω, f. -ψω, pf. πέπομφα (§ 236. a), *to send*.

πέντε, indecl., *five*.

πεντεκαίδεκα (πέντε καὶ δέκα), *fifteen*.

πεντηκοντα (πέντε), indecl., *fifty*.

πέρδιξ, -ικος, ὁ, ἡ, *partridge*.

περί, *around, about*: w. gen., *about, concerning, in respect to, for*: w. acc., *around, about, towards*.

περιγίγνομαι (περί, γίγνομαι, f. γενησομαι, pf. γεγένημαι and γέγονα, 2 a. ἐγενόμην), *to be superior, prevail over*.

περιέχω (περί, ἔχω, f. ἔξω and σχῆσω, pf. ἔσχηκα, 2 a. ἔσχον), *to encompass, protect*.

περιστῆμι (περί, ἵστημι, f. στήσω, pf. ἔστηκα), *to station around; in the intrans. forms, to stand around or about*.

περικυκλόω (περί, κυκλόω, f. -ώσω), *to make a circle around; Mid., to gather in a circle around*.

περιμένω (περί, μένω, f. μενώ, pf. μεμένηκα), *to stay about, stay, wait for*.

Πέρινθος, -ου, ἡ, a city of Thrace upon the Propontis.

περίοδος, -ον, ἡ (περί, ὁδός), *way round, circuit*. Der. PERIOD.

περιρέω (περί, ῥέω, f. ῥύσθομαι, pf. ῥέρνηκα), *to flow around, to surround* (of a stream).

περισταρόω (περί, σταυρός, f. παλισάδη, f. -ώσω), *to palisade around*.

περιστερά, -ᾶς, *dove, pigeon*.

περιφέρω (περί, φέρω, f. οἴσω, pf. ἐνήνοχα, 1 a. ἡνεγκα, 2 a. ἡνεγκον), *to carry round*. Der. PERIPHERY.

Πέρσης, -ον, a *Persian*.

Περσικός, -ή, -όν (Πέρσης), *Persian*.

πέτομαι, f. πετήσομαι, *commonly πτήσομαι, pf. πεπότημαι* (§ 287), *to fly, as a bird*.

πέτρα, -ας, *rock, mass of rock, large stone*.

πηγή, -ῆς, a *spring*.

πηγυνᾶ, f. πηξω (§ 294), *to make fast or solid, stiffen, freeze, trans.*; 2 pf. πέπηγα, *as intrans. pres., to be stiff or frozen; Mid., to become solid, freeze, intrans.*

πίνω, f. πίομαι, pf. πέπικα, 2 a. ἔπιον (§ 278), *to drink*.

πιπράσκω, pf. πέπρακα (§ 285), *to sell*.

πίπτω, f. πεσοῦμαι, pf. πέπτωκα, 2 a. ἔπεσον (§ 286), *to fall*.

πιστεύω (πίστις, *faith, from πείθω*), f. -ένσω, *to put faith in, confide in, trust*.

πιστός, -ή, -όν (πείθω), *faithful; τὰ πιστά, pledges*.

πιστότης, -ητος, ἡ (πιστός), *faithfulness, fidelity*.

πλέθρον, ον, *a hundred feet, a measure of length*.

πλείων or πλέων, *more, and* πλείστος, *most, comp. and sup. of πολύς*.

πλευρά, -ᾶς, *rib, side*. Der. PLEURISY.

πλέω, **£** πλεύσω, commonly πλεύσομαι or πλευσοῦμαι, pf. πέπλευκα (§ 220), *to sail.*

[πλέως, Ion. πλέος (§ 135), *full.*]

πληγή, -ῆς (πλήττω), *a blow.*

πλήθος, -εος, τό (πλήθω), *fullness, multitude; amount or length of time.*

πλήθω, pf. poet. πέπληθα (πλέως), *to be full.*

πλήν, *except, but.*

πλήρης, -ες (πλέως), *full.*

πλησιον (πέλας, *near*), adv., *near*; comp. (§ 161. 2) πλησιάτερος, *nearer, sup. πλησιάτατος, nearest, next.*

πλήττω, f. πλήξω, 2 pf. πέπληγα (§ 274), *to strike, wound.*

πλοῖον, -ον (πλέω), *vessel (for sailing), transport-vessel, ship, boat. See ναῦς.*

πλόσιος, -όν, *contr. πλοῦς, -οῦ, δ (πλέω), sailing, voyage.*

πνεῦμα, -ατος, τό (πνέω), *breeze, wind.* Der. PNEUMATICS.

πνέω, f. πνεύσω, commonly πνεύσομαι or πνευσοῦμαι, pf. πέπνευκα (§ 220), *to breathe, blow.*

ποιέω, f. -ῆσω, pf. πεποίκα, *to make, do; εὐ ποιέν, to do good to, treat well; Mid., to make to one's self, esteem, regard.* See πράττω.

ποιητέος, -α, -ον (ποιέω), *to be done. ποῖος, -α, -ον (¶ 63), of what nature? of what kind?*

πολεμέω (πόλεμος), f. -ῆσω, *to make war.*

πολέμιος, -α, -ον (πόλεμος), *hostile, of the enemy; πολέμος, subst., enemy; οἱ πολέμοι, the enemy.*

πόλεμος, -ον, δ, *war.*

πολιορκέω (πόλις, ἔρκος, *inclosure*), f. -ῆσω, *to besiege.*

πόλις, -εως, ἡ, *city.*

πολίτης, -ον (πόλις), *citizen.* Der. POLITICS.

πολλάκις (πολύς), *many times, often.*

πολλαπλάσιος, -α, -ον (πολύς, πλάσιος, § 138. 5), *many times as much or many.*

Πολύνικος, -ον, *Polynicus, a Lase-*

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dæmonian envoy, sent to the army by Thibron.

πολύς, πολλή, πολύ (§ 135), *much, pl. many; of time, long; πολύ, as adv., much, very.*

Πολύστρατος, -ον, *Polystratus, father of Lycius the Athenian.*

πονέω (πόνος), f. -ῆσω, pf. πεπόνηκα, *to toil, labor.*

πονηρός, -ά, -όν (πόνος), *pernicious, mischievous, wicked, bad.*

πόνος, -ον, δ, *ό (πένομαι, to work for a living, be poor), toil, labor.*

Πόντος, -ον, δ, a name given both to the Euxine or Black Sea (πόντος εὐξεῖνος, hospitable sea), and also to its southern coast (afterwards specially applied to the eastern part of this coast)

πορεία, -ας (πορεύω), *journey, march.*

πορευτέος, -α, -ον (πορεύω), *to be travelled.*

πορεύω (πόρος, *passage, way*), f. -εύσω, *to transport; Mid., πορεύομαι, f. -εύσομαι, pf. πεπόρευμαι, a. ἐπορεύθην, to travel, journey, march, proceed upon a march or journey.*

πορίζω, f. -ίσω, pf. πεπόρικα, *to furnish.*

πορφύρεος, -εα, -εον, *contr. πορφυροῦς, -ά, -ον (πορφύρα, the purple fish), purple.*

πόσος, -η, -ον (¶ 63), *how much? pl. how many?*

ποταμός, -ον, δ, *river.*

[ποτέ (¶ 63), *at some or any time, once, ever.*]

πότερος, -α, -ον (¶ 63, § 316. 2), *which or whether of the two?*

πότερον ορ πότερα, *as adv., whether.*

πού (¶ 63, § 732), *somewhere.*

πούς, ποδός, δ, *Lat. pes, foot.*

πράγμα, -ατος, τό (πράττω), *thing done, affair, circumstance; πράγματα, business, trouble.*

πρανής, -ές, *sleep.*

πρᾶος, πραεῖα, πρᾶον (§ 135), *gentle, tame.*

πράττω, f. -ξω, pf. πέπρᾶχα (¶ 38),

*to manage, act, do.* Πράττειν expresses rather the *management of business or performance of an action*; and ποιέω, the *production of an effect*.  
**πρεσβεία**, -as (*πρεσβεύω, to go as an ambassador*), *embassy*.  
**πρέσβυτος**, -ew, δ, old; subst., *an elder, an ambassador* (the plur. only, in the sense of *ambassadors*, was in common use, § 136. a). Comp. *πρεσβύτερος, older, elder, sup. πρεσβύτατος, oldest, eldest*. Der. **PRESBYTER**. πρίασθαι, 2 a. inf. of ἀνέομαι, *to buy*.

**πρίν**, adv., *before, before that*. See 657. n.

**πρό**, prep., *before, in front of*.

**πρόβατα**, -ων, -οις, τά (*προβάινειν, to go forth*), *animals that go forth to pasture, chiefly used of small cattle, esp. sheep*.

**προπύγεομαι** (*πρό, ἡγέομαι, f. ἡγομέναι, pf. ἡγημαι*), *to lead forward*.  
**πρόδυμος**, -ον (*πρό, θύμος, spirit*), *eager, zealous*.

**προϊδέοθαι**, 2 a. m. inf. of *προοράω*.

**προίημι** (*πρό, ἵημι, f. ἡσω, pf. είκα, a. ἡκα*), *to send forth; Mid., to send from one's self, give up, betray*.

**προίστημι** (*πρό, ἵστημι, f. στήσω, pf. ἵστηκα*), *to place before; in the intrans. forms, to stand at the head of, preside or rule over*.

**Πρόξενος**, -ou, *Proxenus*, a Boeotian, a friend of Xenophon, and one of the Greek generals slain through the treachery of Tissaphernes.

**προοράω** (*πρό, δράω, f. δύομαι, pf. ἔωράκα, 2 a. είδον*), *to see beforehand, to see one while yet approaching*.

**πρός** (*πρό, § 648, γ; relating to front, as παρά to side, and ἐξ, ἐν, and εἰς to interior*), w. gen., [from the front of, from before] *from, before; by*: w. dat., [at the front of] *before, near, upon; in*

*addition to*: w. acc., [to the front of] *to, towards; against, upon; at; with reference to, in view of*. See εἰς and § 651. γ **προσβάλλω** (*πρός, βάλλω, f. βαλῶ, pf. βέβληκα; 2 a. ἔβαλον*), *to throw against, make an attack upon*.

**προσελάνω** (*πρός, ἐλάνω, f. ἐλάσσω, pf. ἐλήλακα*), *to ride to, ride up*.

**προσέρχομαι** (*πρός, ἔρχομαι, f. ἐλεύσομαι, pf. ἐλήλυθα, 2 a. ἥλθον*), *to come or go to, approach, come up*.

**πρόσθειν** (*πρός*), *before, previously; πρόσθειν ἦ, sooner than*.

**προσίημι** (*πρός, ἵημι, f. ἡσω, pf. είκα, a. ἡκα*), *to send to; Mid., to [admit to one's presence] approve, allow*.

**προσκυνέω** (*πρός, κυνέω, to kiss*), f. ἡσω, *to kiss the hand to, do homage to, worship*.

**προσπερονάω** (*πρός, περονάω, to pin*, f. -ησω), *to pin or skewer to or upon*.

**προσπίπτω** (*πρός, πίπτω, f. πεσοῦμαι, pf. πεπτώκα, 2 a. ἐπεσον*), *to rush to*.

**προστρέχω** (*πρός, τρέχω, f. δραμοῦμαι, pf. δεδράμηκα, 2 a. ἔδραμον*), *to run to, run up*.

**πρόσχωρος**, -ον (*πρός, χώρα*), *neighbouring*.

**πρότερος**, -a, -ον (*πρό, § 161. 2*), *former, sooner*.

**προτρέχω** (*πρό, τρέχω, f. δραμοῦμαι, pf. δεδράμηκα, 2 a. ἔδραμον*), *to run forward or forth*.

**πρόφασις**, -εως, ἡ (*πρό, φημί*),  *pretext*.

**πρώτος**, -η, -ον (*πρό, § 161. 2*), *first; πρώτον*, as adv., *in the first place, first*.

**πτάρνυμαι**, 2 a. *ἔπταρον* (§ 295), *to sneeze*.

**Πυθαγόρας**, -ou, *Pythagoras*, a Lacedæmonian admiral.

**πυκνός**, -ή, -όν, *close, thick; πυκνά*, as adv., *often*.

**πύλη**, -ης, *gate; usually in the*

plur., even when a single entrance is spoken of.

**πυθάνομαι**, f. **πύνομαι**, pf. **πέ-πυσμα**, 2 a. **ἐπιθύμην** (§ 290), *to inquire, learn by inquiry.*

**πῦρ, πυρός, τό**, **fire**; pl. (Dec. II., § 124. β) **πυρά**, *watch-fires.*

**πυρέττω** (**πυρετός, fever**, from **πῦρ**), f. **έξω**, *to be in a fever.*

**πυρός, -οῦ, δ**, *wheat*; usually in the plur.

**πώ** (¶ 63, § 732), *in any way, yet; οὐ . . πώ, not yet.*

**πῶλος, -ον, δ, ἥ, colt.**

**πώποτε** (**πώ, ποτέ**), *at any time, ever; stronger than ποτέ.*

**πώς** (¶ 63), *how?*

**πώς** (¶ 63, § 732), *in any way, somehow; perchance.*

**ῥέω**, f. **ῥήσσομαι**, pf. **ἔρρινκα** (§ 264), *to flow, run, of a stream.*

**ῥιπτέω** and **ῥίπτω**, f. **ῥίψω**, pf. **ἔρριφα** (§ 288), *to throw, hurl, throw off.*

**ῥυθμός, -οῦ, δ**, *regular movement or time, RHYTHM.*

**σαλπιγκής, -οῦ** (**σαλπιγξ**), *trumpeter.*

**σαλπιγξ, -ιγγος, ἥ, trumpet.**

**Σάρδεις, -εων, al.** *Sardis*, capital of Lydia, and chief city of the dominions of Cyrus.

**σατράπης, -ον**, *satrap*, a Persian viceroy or governor of a province.

**Σάτυρος, -ον, δ, a Satyr**, a fabulous being, half man and half goat.

**Σελινοῦς, -οῦντος, δ**, *Selinus*, the name of a river flowing by Ephesus, and of another flowing through the grounds of Xenophon at Scillus.

**Σεύθης, -ον**, *Seuthes*, a Thracian prince, assisted by the Greek army to recover his hereditary dominions.

**σημαίνω**, f. **ταῦτα** (**σῆμα, sign**), *to give a sign or signal, signify.*

**σημεῖον, -ον** (**σῆμα**), *signal, mark.*

**σησαμον**, -ον, *sesame*, a seed used in the East for food.

**σιγή, -ῆς, silence.**

**Σιλάνος, -οῦ, Silanus**, an Ambracian soothsayer who deserted the army.

**Σινωπές, -έως, δ** (**Σινώπη, Sinope** an important city upon the coast of Paphlagonia, founded by a colony from Miletus), a *Sinopi an.*

**Σιτάλκας, -ον**, the *Sitalcas*, a martial song named from a king of Thrace.

**σῖτος, -ον, δ, pl. τὰ σῖτα** (§ 125. a), *corn, grain, bread.*

**σκέλος, -εος, τό**, *leg.*

**σκέπτεος, -α, -ον** (**σκέπτομαι, to consider**), *to be considered.*

**σκηνάω** and **σκηνέω**, f. **ήσω** (**σκηνή**), *to encamp, be encamped.*

**σκηνή, -ῆς, tent.** Der. **SCENE.**

**σκότος, -ον, δ**, and **σκότος, -εος, τό** (§ 125. γ), *darkness.*

**Σκύθης, -ον**, a *Scythian*; **Σκύθαι τοξόται**, *Scythian archers*, so called from their being armed in Scythian fashion.

**Σκυθινός, -οῦ, δ**, a *Scythian*, or *one of the Scythini*, a tribe in Armenia.

**σκυλεύω** (**σκύλα, spoils**), f. **-εύσω**, *to strip off the arms of a slain enemy.*

**Σμίκρης, -ητος**, *Smicres*, an Arca- dian commander, slain near Calpe by the Thracians.

**σπανίζω** (**σπάνις, lack**), f. **-ιστω**, *to lack, want, be in want of.*

**σπειρώ**, f. **σπερώ** (§ 268), *to sow, scatter.*

**σπένδω**, f. **σπείσω** (§ 222), *to make a libation*; Mid., *to make a treaty, peace, or truce.* See **σπονδή.**

**σπειδώ**, f. **σπείσω**, *to hasten.*

**σπονδή, -ῆ** (**σπένδω**), *libation*; pl. **σπονδαί**, *truce, treaty, peace, be- cause made with libations.*

**σπονδαιολογέομαι** (**σπονδαῖος, earnest, λόγος**), f. **ήσομαι**, *to engage in earnest conversation, converse seriously.*

**στάδιον, -ον**, pl. **τὰ στάδια** and **οἱ στάδιοι**, *Lat. stadium, furlong.*

**σταθμός, -οῦ, δ** (**ἰστημι**), *station:*

*day's march or journey, as the distance travelled from station to station.*

σταυρός, -οῦ, δ., *stake, pale.*

στέλλω, f. *στελῶ*, pf. *ἔσταλκα* (§ 277. a), *to equip, array, send.*

στενός, -ή, -όν, *narrow.*

στέφανος, -οῦ, δ. (*στέφω*, *to encircle, crown*), *a crown.*

στήλη, -ης, *pillar.*

στλεγγίσ, -ίδος, ḥ, *flesh-comb, scraper.*

στόλος, -ον, δ. (*στέλλω*), *a setting forth upon a journey or march, expedition, journey.*

στόμα, -ατος, τό, *mouth.*

στράτευμα, -ατος, τό (*στρατεύω*), *armed force, division of an army, army.*

στρατεύω (*στρατός*), f. -εύσω and *στρατεύομαι*, f. -εύσομαι, *to make an expedition, make war, march, serve in arms.*

στρατηγέω (*στρατηγός*), f. -ήσω, *to command as general.*

στρατηγός, -οῦ, δ. (*στρατός*, ḥγω), *leader of an army, general.*

στρατιά, -ᾶς (*στρατός*), *army.*

στρατιώτης, -ον (*στρατιά*), *soldier.*

Στρατοκλῆς, -έος (contr. from Στρατοκλέης, -έος, § 115. β), *Stratocles, a commander of light-armed Cretans.*

στρατοπεδεύω (*στρατόπεδον*), f. -εύσω, and *stifter* *στρατοπεδεύομαι*, f. -εύσομαι, *to encamp, be encamped.*

στρατόπεδον, -ον (*στρατός*, πέδον, *ground*), *camp.*

[*στρατός*, -οῦ, δ., *host, army.*]

στρουθός, -οῦ, δ., ḥ, *ostrich* (*fully ḥ μέγας στρουθός, the great struthus*, in distinction from smaller birds, esp. the sparrow, called by the same name).

Στυμφάλιος, -ον (*Στύμφαλος, Stymphalus*, a town in the north-eastern part of Arcadia), *a Stymphalian.*

σοῦ, σοῦν (¶ 23), *Lat. tu, thou, you.*

συγγίγομαι (*σύν, γίγομαι*, f. γε-*νησομαι*, pf. γεγένημαι and γέ-

γονα, 2 a. ἐγενόμην), *to have an interview with, hold intercourse with.*

συγκαλέω (*σύν, καλέω*, f. -έσω, pf. κέκληκα), *to call together.*

συγκλείω (*σύν, κλείω*, f. -σω), *to shut together, close.*

Σύννεσις, -ιος, *Syennesis, king of Cilicia.*

συλλαμβάνω (*σύν, λαμβάνω*, f. λήψομαι, pf. εἴληφα, 2 a. ἔλα-*βον*), *to seize, apprehend, arrest.*

συλλέγω (*σύν, λέγω*, *to gather*), f. συλλέξω, pf. συνελοχα, *to collect, trans.*; Mid. (2 a. p. συνελέ-*γην*), *to collect, assemble, in-trans.*

συμβοάω (*σύν, βοάω*, f. βοήσομαι), *to cry out together; συμβοᾷ* ἀλλήλους, *to shout to each other.*

συμβουλεύω (*σύν, βουλεύω*, f. -εύ-*σω*, pf. βεβούλενκα), *to advise, counsel; Mid., to consult together.*

συμβουλος, -ον, δ. (*σύν, βουλή*), *adviser, counsellor.*

συμμαχία, -ας (*σύμμαχος*), *alliance.*

συμμαχος, -ον, δ., ḥ, (*σύν, μάχομαι*), *ally.*

συμμίγνυμι (*σύν, μίγνυμι*, *to mingle, f. μίξω*), *to mingle with.*

σύμπας, -πάσα, -παν, g. -παντος, -πάσης (*σύν, πᾶς*), *all together, the whole.*

συμπέμπω (*σύν, πέμπω*, f. -ψω, pf. πέπομφα), *to send with.*

συμπολεμέω (*σύν, πολεμέω*, f. -ήσω), *to make war together with, assist in war.*

συμπορεύομαι (*σύν, πορεύομαι*, f. -εύσομαι), *to journey or march with or in company.*

σύν, old form ξύν (§ 70. v.), *Lat. cum, with, together with.*

συνάγω (*σύν, ἄγω*, f. ἄξω, pf. ἤχα, 2 a. ἤγαγον), *to bring together, collect.*

συνάπτω (*σύν, ἀπτω*, *to fasten to, f. ἄψω*), *to join.*

σύνδεπτον, -ον, δ. (*σύν, δεῖπνον*), *a companion at table.*

συνέρχομαι (*σύν, ἔρχομαι*, f. ἐλεύ-

σομαι, pf. ἐλήλυθα, 2 a. ἥλθον), to come together, assemble.

συνήδομαι (σύν, ἡδομαι, f. ἡσθήσομαι), to rejoice with, congratulate.

σύνθημα, -atos, τό (συντίθημ), watch-word, pass-word.

συνίστημι (σύν, ἴστημ, f. στήσω, pf. ἴστηκα), to [bring together as friends] present or introduce to; in the intrans. forms, to stand together, collect.

σύνοιδα (σύν, οίδα, f. εἰσομαι), to [know with] be conscious.

συντίθημι (σύν, τίθημ, f. θήσω, pf. τέθεικα, a. ζέθηκα), to put together; Mid., to make an agreement with.

σύντομος, -ou, δ (σύν, τέμνω), concise, short.

συντρίβω (σύν, τρίβω, to rub, bruise, f. τρίψω, pf. τέτριφα), to crush.

Συρακόσιος, -ou, δ (Συράκουσαι or Συράκουσαι, Syracuse, a celebrated city upon the eastern coast of Sicily), a Syracusean.

Συρία, -as (Σύρος), Syria, a country of western Asia, north of Arabia.

Σύρος, -ou, δ, a Syrian.

σύς, συός, δ, ἡ, Lat. sus, hog, swine.

συχνός, -ή, -όν, thick, many.

σφάττω, f. σφάξω (§ 274. δ), to slay, slaughter.

σφενδόνη, ης, sling.

σφενδονήτης, -ou (σφενδόνη), sling-er.

σφίσι, dat. pl. of οὐ.

σφόδρα (σφοδρός, vehement), exceedingly, greatly.

σχεδόν, nearly, almost.

σχίζω, f. σχίσω, to split.

σχολάζω (σχολή), f. -άσω, to be at leisure.

σχολή, -ῆς, leisure.

σώζω, f. σώσω, pf. σέσωκα, to save, preserve, bring safe; Pass. and Mid., to be saved, arrive safe.

Σωκράτης, -eos (¶ 14), Socrates.—1. an Athenian philosopher, eminent for wisdom and virtue, teacher of Xenophon Plato, &c.; —2. an Achaean, one of the Greek generals slain through the treachery of Tissaphernes.

σῶος (§ 135), safe.

σωτηρία, -as (σώζω), safety, preservation, deliverance.

σωφρονέω (σώφρων, of sound mind), f. -ησω, to be of sound mind, to be wise.

τάλαντον, -ou, talent; as a weight, —almost 57 lb.; as a sum of silver money, —about \$ 1056.60.

Ταμός, -ώ, Tamos, an Egyptian, commander of the fleet of Cyrus.

ταξιάρχος, -ou, δ (τάξις, ἄρχω), the commander of a τάξις, a taxiarch.

τάξις, -εως, ἡ (τάπτω), order, battle-array; division of an army, cohort.

Τάοχος, -ou, δ, a Taochian, or one of the Taochi, an independent tribe upon the frontiers of Armenia.

ταράττω, f. -άξω, to disturb.

Ταρσοί, ὡν, οἱ, or Ταρσός, -ou, ἡ, Tarsus, chief city of Cilicia.

τάττω, f. τάξω, pf. τέταχα (§ 274) to arrange, station in order.

ταῦτα, for τὰ αὐτά (§ 39); ταῦτα, neut. pl. of οὐτος.

τάφος, -ou, δ (θάπτω), grave, tomb.

τάφρος, -ou, ἡ, trench, ditch.

ταχέως (ταχύς), swiftly, rapidly.

τάχος, -eos, τό (ταχύς), swiftness, speed.

ταχύς, -έα, -ύ, swift, quick; ταχύ, as adv., quickly, suddenly, soon.

τέ, both, and. It is commonly placed immediately after the word which it should precede in translation. See §§ 673. a, 732.

τείχος, -eos, τό, wall.

τελευταῖος, -α, -ou (τελευτή), last.

τελευτάω (τελευτή), -ησω, to complete, finish; to die.

τελευτή, -ῆς (τέλος), completion, end, esp. of life.

τέλος, -eos, τό, *end, result*; acc. as adv. (§ 440), *at last, finally*.

τέμνω, f. τεμῶ, pf. τέτμηκα, 2 a. ἔτεμον and ἔταμον (§ 277. β), *to cut*.

τέταρτος, -η, -ον (τέτταρες), *fourth*.

τετρακισχίλιοι, -αι, -α (τετράκις, *four times, χίλιοι*), *four thousand*.

τετρακόσιοι, -αι, -α (τέτταρες, ἑκατόν), *four hundred*.

τετραπλόος, -όν, -όνων, contr. τετραπλοῦς, -ή, -ον (τέτταρες, -πλοος, § 138. 4), *fourfold, quadruple*.

τέτταρες, -ρα (¶ 21), *four*.

τεχνικῶς (τέχνη, *art*), *artfully*.

τημέρον (ἡμέρα), adv., *to-day*.

τίθημι, f. θήσω, pf. τέθεικα, a. ζητηκά (¶ 50), *to put, set, place*;

τίθεσθαι τὰ ὄπλα, *to stand in arms, stand to one's arms*.

τιμάω (τιμή), f. -ήσω, pf. τετίμηκα (¶ 45), *to honor*.

τιμή, -ής (τιώ, *to pay honor*), *honor*.

Τιριβαζός, -ον, *Tiribazus*, satrap of Armenia.

τίς, τί, g. τινός, *some, some one, any one, any, a, a certain*. See ¶ 24, §§ 152, 517 f, 732.

τίς, τί, g. τίνος, *who? which? what?* See ¶ 24, §§ 152, 535 f, 729. Exc.

Τισσαφέρνης, -eos (see Notes on Less. XV. 3), *Tissaphernes*, satrap of Caria, noted for his wily, intriguing, and treacherous character.

τιτρώσκω, f. τρώσω (§ 285), *to wound*.

τοί (§ 732), *surely, certainly*.

τοιγαροῦν (τοί, γάρ, οὖν), *therefore, accordingly*.

τοίνυν (τοί, οὖν), *therefore*.

τοιοῦτος, τοιαύτη, τοιοῦτο or -ον (§ 97. N., 150), *such*.

τοξεύω (τόξον, *bow*), f. -εύσω, *to shoot with a bow*.

τοξότης, -ου (τόξον), *bowman, archer*.

τόπος, -ου, δ, *a spot, place*.

τοσοῦτος, τοσαύτη, τοσοῦτο or -ον (§ 97. N., 150), *so much, pl. so many*.

τότε (¶ 63), *at that time, then*.

τράπεζα, -ης, *table*.

τραῦμα, -ατος, τό, *wound*.

τρεῖς, τρία (¶ 21), Lat. *tres*, THREE.

τρέπω, f. τρέψω, pf. τέτροφα and τέτραφα (§ 259. a), *to turn, trans.*; Mid. (2 a. ἐτραπόμην), *to turn one's self, turn, intrans*.

τρέφω, f. θρέψω, pf. τέτροφα (§ 263. 5), *to nourish, support*.

τρέχω, f. θρέξομαι, *commonly δραμοῦμαι*, pf. δεδράμηκα, 2 a. ἐδράμηον (§ 301. 5), *to run*.

τριάκοντα (τρεῖς), indecl., *thirty*.

τριήρης, -ες (τρίς, ἀρ., *to fit*, § 285), *triply-furnished; ή τριήρης [sc. ναῦς], trireme, a war-galley with three banks of oars*.

τρίποντος, -πονν, g. ποδος (τρίς, πούς), *three-footed; δ τρίποντος, tripod, a three-footed table or vase*.

[τρίς (τρεῖς), *THRICE*].

τρισμύριοι, -αι, -α (τρίς, μύριοι), *thirty thousand*.

τρισχίλιοι, -αι, -α (τρίς, χίλιοι), *three thousand*.

τρίτος, -η, -ον (τρεῖς), *third*.

τριχοίνικος, -ον (τρίς, χοινίξ), *a measure holding about a quart, containing three chaenices, three-quart*.

τρόπαιον, -ον (τροπή), *TROPHY*.

τροπή, -ῆς (τρέπω), *rout or defeat of an army*.

τρόπος, -ου, δ (τρέπω), *turn, manner*. Der. *TROPIC*.

τρυπάω, f. -ήσω (τρύπα, *hole*), *to bore*.

τυγχάνω, f. τεύξομαι, pf. τετύχηκα, 2 a. ἐτυχον (§ 290), *to happen; happen upon, meet with; obtain, attain*.

ὑδωρ, ὕδατος, τό (§ 103. N.), *water*. Der. *HYDRANT*.

νίός, -οῦ (¶ 16), *son*.

ὑμεῖς, *you, pl. of σύ*.

ὑμέτερος, -α, -ον (ὑμεῖς), *your*.

ὑπάγω (ὑπό, ἄγω, f. ἄξω, pf. ἤχα,

2 a. ἥγαγον), and ὑπάγομαι, *to lead on insidiously*.  
 ὑπαίθριος, -ον (ὑπό, αἴθρια, *open air*), *under or in the open air*.  
 ὑπάρχω (ὑπό, ἄρχω, f. -ξω), *to begin; be*; [lead on under another] *second, favor*.  
 ὑπέρ, Lat. super, *OVER*: w. gen., *over in place, above, beyond; over to protect, in behalf of, for the sake of, on account of*: w. acc., *over (going over or beyond), above in quantity*.  
 ὑπερβολή, -ῆσ (ὑπέρ, βάλλω), *mountain-pass*.  
 ὑπηρέτης, -ου (ὑπό, ἐρέτης, *rower*), *servant, assistant*.  
 ὑπισχνέομαι (ὑπό, ἔχω), f. ὑποσχήσομαι, pf. ὑπέσχημαι (§ 292), *to promise*.  
 ὑπό, Lat. sub, *under*: w. gen., *from under or beneath; [from beneath the agency of] by*: w. dat., *under (being under)*: w. acc., *under (going under)*.  
 ὑποδείς, -ές (ὑπό, δέω), *deficient; comp. ὑποδεεστέρος, inferior*.  
 ὑπολαμβάνω (ὑπό, λαμβάνω, f. λήψημαι, pf. εἰληφα, 2 a. ἔλαβον), *to receive or take under one's protection*.  
 ὑπομένω (ὑπό, μένω, f. μενῶ, pf. μεμένηκα), *to wait for, halt*.  
 ὑποπέμπω (ὑπό, πέμπω, f. -ψω, pf. πέπομφα), *to send insidiously*.  
 ὑποπτεύω (ὑπό, δίπ-, *to look*, § 301. 4), f. -ενσω, *to suspect, apprehend*.  
 ὑποφαίνω (ὑπό, φαίνω, f. φανῶ, pf. πέφαγκα), *to show a little, begin to appear, dawn*.  
 ὑποχος, -ον (ὑπό, ἔχω), *held under, subject*.  
 ὑποψία, -ας (ὑπό, δίπ-, *to look*, § 301. 4), *suspicion*.  
 ὑστεριός, -α, -ον (ὑστερος), *following or next in time*.  
 ὑστερος, -α, -ον (ὑπό, § 161. 2), *later; ὑστερον, as adv., later, after*.  
 ὑψηλός, -ή, -όν (ὑψος, *height*), *high*.

φαγεῖν, 2 a. inf. of ἔσθιω, *to eat*.  
 φαίνω, f. φανῶ, pf. πέφαγκα (¶ 42, § 267. 2), *to show*; 2 pf. πέφηντα and Mid. (with 2 a. p. ἐφάνην), *to appear, show one's self*.  
 φάλαγξ, -αγγος, ἡ, *line of battle, phalanx*.  
 Φαλίνος, -ου, *Phalinus*, a Greek from Zacynthus, in the service of Tissaphernes.  
 φανερός, -ά, -όν (φαίνω), *apparent, evident, manifest, open*.  
 φάρμακον, -ου, *drug, medicine*.  
 Der. PHARMACY.

Φαρνάβαζος, -ου, *Pharnabazus*, satrap of Lesser Phrygia.  
 Φάσις, -ιος, δ, *the Phasis*, a river of Colchis.  
 φάσκω (strengthened form of φημί § 301. 7), f. φήσω, *to affirm, assert, say*.  
 φέρω, f. οἴσω, pf. ἐνήνοχα, 1 a. ἥνεγκα, 2 a. ἥνεγκον (§ 301. 6), Lat. fero, *to BEAR, bring, carry; bring forth, produce; [carry off] receive*.  
 φεύγω, f. φεύξομαι, 2 pf. πέφευγα, 2 a. ἔφυγον (§ 270. 9), *to flee, fly from an enemy*.  
 φημί, f. φήσω and ἔρῳ, pf. εἰρηκα, 2 a. εἰπον (§ 301. 7), *to say, say yes; οὐ φημι, to say no*.  
 φθάνω, f. φθάσω, commonly φθήσομαι, pf. ἔφθακα, *to anticipate*.  
 φθέγγομαι, f. φθέγξομαι, pf. ἔφθεγμαι, *to utter a sound; of an eagle, to scream*.  
 φθονέω (φθόνος, *envy*), f. -ήσω, *to envy*.  
 φιλέω (φίλος), f. -ήσω, pf. πεφίληκα, *to love*.  
 φιλία, -ας (φίλος), *friendship*.  
 φίλος, -α, -ον (φίλος), *friendly*.  
 φίλιππος, -ον (φιλέω, ἵππος), *fond of horses*.  
 φίλος, -η, -ον, *dear, friendly*; δ φίλος, subst., *friend*. For comparison, see § 156. γ.  
 Φλιάσιος, -ου, δ (Φλιῦς, *Phlius*, a city of the Peloponnesus, north-west of Argos), a *Phliadian*.

φλυαρία, -ας (φλυάρος, <i>prating</i> ), <i>idle talk, nonsense.</i>	Χαρμίνος, -ον, <i>Charminus</i> , a Lacedæmonian envoy, sent to the army by Thibron.
φοβερός, -ά, -όν (φόβος), <i>frightful, fearful, terrible.</i>	χείρ, χειρός, ἡ (§ 123. γ), <i>hand.</i>
φοβέω (φόβος), f. -ήσω, <i>to make to fear, frighten, terrify</i> ; Pass. and Mid., φοβέομαι, f. -ηθησομαι and -ησομαι, pf. πεφόβημαι, a. ἐφοβήθην, <i>to be frightened, fear, be afraid.</i>	Χειρίσοφος, -ον, <i>Chirisophus</i> , a Lacedæmonian, chosen commander-in-chief of the Greek army.
φόβος, -ον, δ, <i>fear, fright.</i>	Χερρόνησος, -ον, ἡ (χέρρος νῆσος, <i>shore-island</i> ), <i>the Cherronese or Chersonese</i> , a long peninsula upon the Thracian side of the Hellespont.
φοινίκεος, -εα, -εον, contr. φοινίκους, -ῆ, -οῦν (φοινιξ, <i>purple</i> ), <i>purple.</i>	χήν, χηνός, δ, ἡ, <i>goose.</i>
φράζω, f. φράσω, pf. πέφρακα (§ 275), <i>to tell.</i>	χίλιοι, -αι, -α, <i>a thousand.</i>
φρέαρ, φρέατος, τό (§ 104. n.), <i>a well.</i>	χιλόω (χιλός, <i>fodder</i> ), f. -ώσω, <i>to feed or pasture horses, &amp;c.</i>
φρουρός, -ον, δ, <i>guard.</i>	χιτών, -ῶνος, δ, <i>tunic.</i>
Φρυγία, -ας (Φρυξ), <i>Phrygia</i> , the large central province of Asia Minor.	χιτωνίσκος, -ον, δ (dim. of χιτών), <i>a small or short tunic.</i>
Φρυξ, -γύς, δ, <i>a Phrygian.</i>	χιών, -ῶνος, ἡ, <i>snow.</i>
φυγάς, -άδος, δ (φεύγω), <i>an exile, fugitive.</i>	χορεύω (χόρος, <i>dance, CHOIR</i> ), f. -ένσω, <i>to dance.</i>
φυγή, -ῆς (φεύγω), <i>flight.</i>	χόρτος, -ον, δ, <i>grass.</i>
φυλάττω, f. -άξω, pf. πεφύλαχα, <i>to guard, watch</i> ; Mid., <i>to watch for one's own security, to be on one's guard against.</i>	χράομαι, f. χρήσομαι, pf. κέχρημαι (§ 284. 3), <i>to use, manage.</i>
φωνή, -ης, <i>voice, speech, sound.</i>	χρῆτη, f. χρήστης, <i>impf. ἔχρην οι χρῆν</i> (§ 284. 4), <i>impers., it is necessary or proper, it must or ought to be.</i>
φῶς, φωτός, τό, <i>light.</i>	χρήζω (χρέία, <i>need</i> ), f. -σω, <i>to need, desire.</i>
χαίρω, f. χαιρήσω, pf. κεχάρηκα (§ 267. 2), <i>to rejoice; farewell.</i>	χρῆμα, -ατος, τό (χράομαι), <i>thing used; pl. goods, property, money.</i>
Χαλδαῖος, -ον, δ, <i>a Chaldean, or one of the Chaldei</i> , a warlike people on the borders of Armenia.	χρήσιμος, -η, -ον (χράομαι), <i>useful.</i>
χαλεπαίνω (χαλεπός), f. -ανῶ, <i>to be or become angry.</i>	χρόνος, -ον, δ, <i>time.</i>
χαλεπός, -ή, -όν, <i>hard, difficult, harsh, cross, ferocious.</i>	χρυσεός, -εα, -εον, contr. χρυσοῦς, -ῆ, -οῦν (χρυσός, <i>gold</i> ), <i>golden.</i>
χάλκεος, -εα, -εον, contr. χαλκοῦς, -ῆ, -οῦν (χαλκός, <i>copper, brass</i> ), <i>brazen, of brass.</i>	χρυσίον, -ον (dim. of χρυσός), <i>gold-money, gold.</i>
Χαλκηδών, -όνος, ἡ, <i>Chalcedon</i> , a city of Bithynia, at the mouth of the Thracian Bosphorus.	χώρα, -ας (χῶρος), <i>a country, territory.</i>
Χάλος, -ον, δ, <i>the Chalus</i> , a river of Syria.	χωρίον, -ον (dim. of χώρος), <i>a place or spot, esp. a fortified place, hold.</i>
χαράδρα, -ας (χαράττω, <i>to furrow</i> ), <i>ravine.</i>	χωρίς, <i>apart from.</i>
	χῶρος, -ον, δ, <i>space, place, district.</i>
	ψευδής, -ές (ψεύδομαι), <i>false.</i>
	ψεύδομαι, f. -σομαι, pf. ἔψευσμαι, <i>to falsify, lie, deceive.</i>
	ψιλός, -η, -όν, <i>bare; not covered with armour.</i>

ψῦχος, -εος, τός (ψύχω, *to cool*), *cold.*  
ῳ.—1. Ο, sign of address;—  
2. subj. of εἰμί.

ῳδε (ῳδε), *thus, so.*

ῳμός, -ή, -όν, *cruel, savage.*

ῳέομαι, f. -ήσομαι, pf. ἐώνημαι,  
2 a. ἐπριάμην (§ 301. 8), *to buy.*

ῳρα, -ας, *hour, season, time for a  
thing.*

ῳς (ῳς, ¶ 63), *as; when; how;  
that, so that, in order that; w.*

numerals, *about*; w. acc., as  
prep., *to.* See §§ 601, 628,  
640, 662.

ῳσαύτως (δι αὐτός), *in the same  
manner, in like manner.*

ῳστερ (ῳς, πέρ, *just, δι 328. b,*  
*just as, as.*

ῳστε (ῳς, τέ), *so that, so as.*  
ῳρίς, -ίδος (ῳς), *a kind of bustard  
with long ear-feathers.*

ἀφελον, see ἀφείλω.

THE END.



